

# THE CHRISTIAN

January 29, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

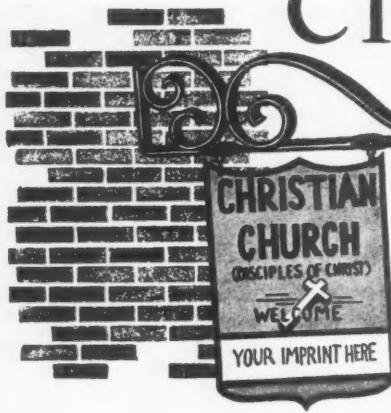


Luoma Photos

YOUTH WEEK — JANUARY 29 - FEBRUARY 5

daily reminders ... for travelers ...  
for new residents ... for visitors ...

# church road signs point the way



*And it's a friendly gesture, one expression of the concern the church has for its area.* Approved by the Home and State Missions Planning Council (Disciples of Christ), this easy-to-read, eye-catching sign has an ivory background that accentuates the dark blue lettering and the simple white cross. Made of 20-gauge metal with Dupont baked enamel finish or "Scotchlite" sheeting which is highly reflective and gives brilliant color in daylight as well as at night. Pictured above is the double-face Christian Church (Disciples of Christ) sign used with a hanging bracket. At right is the single-face Christian Church sign used with a ground post. 20" x 27".

*Christian Church*

|                      |       |                      |       |
|----------------------|-------|----------------------|-------|
| 99A729F, single face | 6.50  | 99A728F, single face | 6.50  |
| 93A853F, double face | 6.85  | 99A815F, double face | 6.85  |
| 99A854F, single face |       | 99A816F, single face |       |
| Scotchlite           | 13.00 | Scotchlite           | 13.00 |
| 99A855F, double face |       | 99A817F, double face |       |
| Scotchlite           | 22.35 | Scotchlite           | 22.35 |

"Your Imprint Here" area is 20" x 6". We will imprint the church address or anything you wish in this area at 20¢ per letter (minimum charge, \$2.00). Arrows imprinted in this space carry the minimum charge. Directional signs (below) may also be imprinted and will reasonably hold twelve 2" letters; more letters may be put on in a smaller size.

**HANGING BRACKETS (illustrated above with sign)**

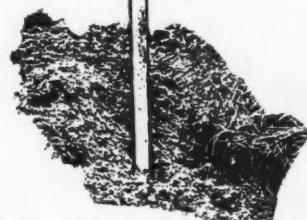
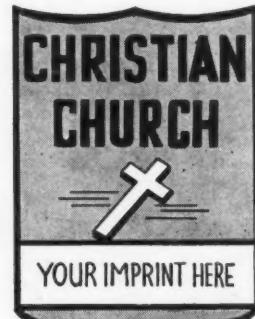
Artistically designed, this 24" iron hanging bracket adds distinction to any sign. Will hang double-faced signs.

|         |        |
|---------|--------|
| 99A818F | \$3.50 |
|---------|--------|



**LAWN SIGN (pictured at left)**  
This double-faced, 12" x 18" sign is an open invitation to the public to enter your church for meditation. Sturdy steel prongs hold sign securely in the ground.

|          |        |
|----------|--------|
| 99A1008F | \$7.50 |
|----------|--------|



**DIRECTIONAL SIGNS (not pictured)**

Large white arrow on dark blue background directs the way to your church. If imprinting desired, specify right- or left-hand arrow. 20" x 6".

|                                     |        |  |        |
|-------------------------------------|--------|--|--------|
| 99A733F, single-faced, plain arrow  | \$1.35 | 99A1016F, double-faced, Scotchlite arrow | \$6.80 |
| 99A1015F, double-faced, plain arrow | 2.25   | 99A1017F, single-faced, Scotchlite arrow | 5.10   |

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# THE CHRISTIAN

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Le Petit Sermon . . .

## No Real Escape

by Kenneth W. Sollitt

In our modern world no one can escape the necessity of dealing with others. We can try. The bachelor can remain a bachelor. A man can become a hermit, or retreat into the dream world of insanity, or bolster his morale with alcohol so he can stand the company of others who are doing the same. But there is no real escape from others.

Our only salvation lies in making our relationship with others as productive of pleasantness and good will and mutual profit as possible. This is one of the purposes for which the Church exists.

### Two Prayers—a Fable

by Nina Walter

"God, please clean up this yard for me," said the lazy man, and sat down under a tree to wait.

And God heard—but he also waited.

Next door, an eighty-year-old man bowed his head a moment and silently uttered his weekly prayer: "God, please give me strength to clean up this yard one more time."

And God heard and walked by his side as he went to get his rake.

## A JOURNAL OF NEWS AND OPINION

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## **The Wall Now Broken**

by Camie Bloom

**A**S I begin to understand what it means to be an adult, and yet still move and live as a youth, I seem to be in a very strange position.

It is as if I stand on the top of a wall between the two worlds. Exciting as it is to be here, this is a lonely place. Unless someone happens to be moving permanently from one group to another, few people ever come to the wall or try to cross the barrier between youth and adults.

The wall which divides us appears to be insurmountable. We seem so afraid of one another: youth sees the adult's maturity and judgment of experience as a threat to his freedom, and the constant questioning and ever-deepening involvement of youth creates uneasy turmoil within the adult. Then, not understanding our differences, we question the other's way of living. As we're questioned, we withdraw, afraid we'll be destroyed, instead of daring to make an effort to understand.

Failing in communication, we pretend that we don't need each other and that the distance between us is a natural thing. Our churches, tragically, perpetuate this idea. Youth consider that the church is entirely for those who are older; and logically, for adults call youth "the church of tomorrow" and neatly compartmentalize him in his proper age level group.

But we have so much to give one another! Adults can turn from the labor of giving expression to the vision they have seen, and by their experience of living can temper and direct youth's joy and creativity and bring purpose to its freedom.

Youth can bring adults again to the heights of courage and idealism, and in sharing its discoveries give reassurance of life's newness and everlasting meaning. Yet what discomfort to come to one another, to jeopardize our confidence in our

---

*Camie Bloom is president of the International Christian Youth Fellowship Commission. Disciples are observing Youth Week January 29-February 5.*

*to*  
*Live by*

own roles, to face one another. And the wall. . . .

But hear! "For he is our peace, who made us both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end."<sup>1</sup>

No longer is the wall there. It has crumbled in the power of His love. He has broken down the barrier between us! We are fellow Christians; as sons of God we are made brothers. We have a fellowship in his Church and a love in him that takes us far beyond parental concern or traditional respect, to knowing one another as persons and sharing the life in love.

For so long, unaware of the full significance of Christ's message, we have refused to recognize individual potentiality and worth. Young people have been considered identically molded in irresponsible simplicity, incapable of depth, and easily satisfied with occasional stimulation. We youth have classified adults as automatically insensitive, unfeeling, virtually dead and deserving no further attention. Now, in Christ, and in intelligent concern, we can see one another and enable each other's personality to find fulfillment.

We, because of the love of Christ, may meet on the ground where the wall has been. Our footing on the shattered stones will be uncertain, but we dare to come there and to support one another. Our meeting will not be in negotiation of peace, for peace has already been given, but in beginning our new life together.

<sup>1</sup>Ephesians 2:14-16



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# 'Christ or Chaos'

## - A Theme for All Ages

Photo by Bob Taylor

by  
Carol  
Albright

**C**HRIST—OR CHAOS? Which rules *your* life?

This is the theme for the year 1960-61, chosen by the youth of our brotherhood. What wisdom it shows them to have! What hope and hopelessness! How did they get so idealistic and realistic at the same time?

We adults present to them a dilemma. We say, "This is right. . . ." But our actions imply, "But it is impractical, therefore not for me." If we are to help our youth grow up to the tremendous responsibility of living in this present age, we Christians must "put our lives where our mouths have been." For today's realistic youth we must seek to live lives truly ruled by Christ.

If we have any hope of offering them a faith which they can live by in this frightful age, we must seek to make our faith an admirable, shining one to inspire them, not the cowering, faltering shadow of faith so many of us hold.

We must believe that Christ has truth for our daily lives and actions, and live for the purpose of expressing this truth. How can we expect our youth to do what we cannot or will not do with our own faith? And where



will they get a larger faith than that which we show them?

No army's might or terrifying bomb holds hope for any thinking youth. He knows the other side has scientists and militarists too. Yet he is not rushing out to throw himself off the nearest cliff. The thinking youth is searching . . . searching for a

truth greater than a hydrogen explosion, searching for a strategy of life that is more cunning than the militarists' plan.

In the quiet, unhurried, unchanging, day-to-day truth Jesus of Galilee taught, Christian youth are pinning their hope. This little-tried strategy can bring

(Continued on page 31.)

# Editorials

## Crazy Idealists

THERE are a lot of overworked words in the modern vocabulary. "Crazy" is one of them. It is applied most often these days to the person who has a different idea than the generally accepted one.

A generation ago, there were a lot of crazy scientists. Some of them thought you could send messages without wires. (Of course no one was crazy enough to dream of sending pictures!) Some of them thought they could fly. Oh, they had all sorts of crazy ideas.

Today there are no crazy scientists. They can do anything. But it had better be good! We're getting pretty sophisticated. Nothing less than a man in space will get front-page billing in the second edition in 1961.

The appellation has shifted to the fellow who thinks people should be better. There are those who believe in democracy, for example. Looking back into history this seems to be the idea that a group of human beings could band themselves together, "One for all and all for one." It is a little hard to find perfect examples of this viewpoint.

One fellow has an angle—where he can get an advantage over all others. One group, be it ethnic, racial, political or religious, often thinks of ways in which it can be dominant.

Yes, the crazy fellow today is the idealist. "You can't change human nature, you know." It is difficult enough to admit this point of view in the field of social life and human rights. It is with greater reluctance that we see religious idealism pushed into the background. But all you have to do today is to say something about the Fatherhood of God and the brotherhood of man and somebody will pigeonhole you with the crazy idealists. "It won't work!" they say. "My bunch is still a little ahead, and I don't want it to work," they mean.

You know, the idealist might just be on the right track. The Sermon on the Mount sounds mighty idealistic. Did anyone ever chart the relationship between the practice of the Sermon on the Mount and the claims to being a Bible-loving, Bible-believing, loyal church, in a given community or section of the country? There might not be much correlation.

The title to this editorial is not our own, although the content is. One of the last times we appeared on a convention platform with the late J. Warren Hastings, he characterized the Christian ministers as "crazy idealists." The expression stuck with us. In his way, Hastings was one of those crazy fellows, himself.

Where would we be without them? At our worst, we may imagine that it would be simply wonderful not to have them around. Then we could pretend the Sermon on the Mount doesn't exist. We could use our own pseudo-scholarly methods of reading the Bible and prove that God loves us more than he does other people. We could put "The Lord helps those who help themselves" into the text of Scripture, and go on using it as a basis for all sorts of shady deals and inhuman practices.

At our best, we know we would have been lost long since, without these crazy idealists. While ignorant mobs curse and yell obscenities, demanding their "rights," the crazy preacher walks calmly down the street, holding his little girl by the hand, exercising the same rights for himself.

A quarter of a century ago, the Third Reich told people they were a super-race, not subject to such ancient standards as are found in the Bible. About 3,000 crazy preachers went right on proclaiming the Good News as they understood it. Many went to the gas chamber with these words on their lips. But the Third Reich is dead and several of those idealists are still preaching.

If this is what the word "crazy" is to mean in modern lingo, then it's a very respectable title. Let's hope it doesn't go out of style.

## Publicity or Responsibility

EVERY editor is familiar with the anonymous letter. Sometimes it attacks an issue of the day. Usually, it attacks the editor. In such a case the editor is always urged to print it and is scoured for not having printed the last one. Only in rare instances is the topic one which is of such universal interest as to be valuable without the name of the writer.

Recently, we had such a letter which suggested that the reason no name was signed was that the writer had something of value to say but was not interested in "self-publicity." This statement caused us to wonder if other would-be writers of letters to the editor refrained from writing lest it appear that they wanted publicity.

The readers can tell which letter-writers want publicity and which ones have something to say. We can safely let them be the judge of that. The reason for signing one's name to correspondence is to accept responsibility for what is said. Those who write the articles are identified. The editor is known. The reader may have something better to say than either one of them, but he must be willing to identify himself with his writing.

The Farther Giving Moves from  
The Initial Force Which Started it,  
The Greater the Danger That Compassion  
May Give Way to Lesser Motives.

## Moved With Compassion

By Elizabeth H. Emerson

*This is the first of a number of articles relating to the Week of Compassion (February 19-26). It does not relate to the offerings as much as it does to the whole idea of human deeds based upon compassion.*

**I**F I HAVE pity on you the implication is that my lot is better than yours. If I have mercy the inference is that some power to do you harm is mine but that I do not choose to use it.

Sympathy is a more fitting definition for compassion, most beautiful of words, but sympathy may be more of the mind than of the heart. If I have compassion I stretch myself by you upon the rack of pain.

We should like to think that compassion is only a Christian virtue. Frank Laubach in the early pages of his book, *The World Is Learning Compassion*, disabuses us of this idea. He quotes from Buddha an earnest call to practice compassion and "suffuse the world with loving thoughts." It existed in many places long before the Christian era.

In fact the feeling for those afflicted with physical ills is as old as civilized man. China had two very famous medical doctors, one as early as 3000 B.C.

The Egyptians had Imhotof, so skilled a physician that he was deified after his death. India had doctors, hospitals and a medical school centuries before Christ.

In Greece, Hippocrates, with dates 450-370 B.C. "dissociated medicine from magic," and expressed his own promise to serve humanity in words which came to be world-known as the Hippocratic oath. God puts compassion into the hearts of some who know him not or call him by another name.

The history of the Hebrews will not let us look for compassion only in the first century A.D. The Old Testament has many stories of unspeakable cruelty but they are balanced by stories of great compassion.

The first use of the word in the King James Version is in the tender account in Exodus of the rescue of a Hebrew baby from death by a young Egyptian princess who was "moved with compassion" by his crying. Her feeling was so strong that she was willing to brave the wrath of her heartless father, Pharaoh, should he learn that she had adopted a Hebrew male child in spite of his edict that all must die. What was her religion? Not Buddhism, not Judaism. Perhaps she had none which we would recognize as one.

A man whose name is familiar to American readers and audiences said after the visit of Khrushchev to this country that he had many good qualities but that he lacked an essential one—compassion. Since he is the leader of a powerful nation, it is easy to attribute the same lack to all Russians who adhere to his political beliefs. But a true story in a recent issue of *The Saturday Evening Post* by a woman who saw Poland as it is today under Communist domination told how, as she rode on a slow-moving cold train, a Russian gave her his bench for a bed and covered her shivering body with his own great coat.

The man who implied by his characterization of the Russian Premier that the trait was universal may have been remembering by contrast the face of President Eisenhower as he bent over a child crippled by polio or the letter he wrote to Helen Hayes after the death of her daughter. Wherever compassion is found it is very beautiful.

"Hope, Heartbreak, Follow Her in Her Daily Rounds." This caption in a recent daily paper is followed by an account of the work of a young woman doctor among children afflicted with leukemia. Doctors, she said she had thought, in time built up a wall

of indifference to death, but she had found that in herself there was no wall. The words were accompanied by a picture. In her face compassion was plainly written.

I once rode with a welfare worker many miles across a western tableland to an adobe village. With us was a beautiful three-year-old girl who had never seen her mother and was being taken for an hour's visit with her. The case was an unusual one. The mother of grown daughters had borne the child out of wedlock. Family shame had caused the separation of three years between mother and child. Now the mother wanted the child and felt prepared to care for her.

She met us with a smile on her dark face and drew the shy little girl inside her small mud house. After an hour we recovered our charge and drove away. A week later we repeated our journey, but this time the little girl had with her a small suitcase, a doll and a few toys; the investigations of the welfare office had been satisfied and the child was to stay.

As my friend and I said goodbye, she was tearful and fearful. Would mother-love now be able to shield her daughter from the unkindness of relatives? Would she be able, single-handed, to properly feed and clothe her? If I had thought that compassion was missing in those who served for hire, I learned that day how mistaken I had been.

Few would deny that compassion came to its highest expression in Jesus. Most of his healings seem to have been in response to a combination of faith in the one he healed and compassion in himself. How often it was manifest in a touch of his hand, even upon a leper. His compassion was not only for those suffering physical pain or hunger. When he saw a great crowd of people, "distressed and scattered as sheep without a shepherd" he was "moved with compassion" for their ignorance back of this feeling of lostness,

and began at once to teach them.

Sometimes it was fear in an individual which made Jesus put himself in the place of the troubled, as when the boat in which his friends sailed was tossed this way and that by a storm. Once it was disappointment in work—that poisonous sense of failure—and he told the fishermen where to throw their nets so that they would succeed.

Jesus wanted every one of his followers to feel and practice compassion. He taught it in both example and words. He found it and called attention to it in all kinds of people. The father of the Prodigal Son had it; the brother did not. The good Samaritan had it; the priest and Levite did not. He saw it in the simple act of handing out a cup of water.

James did not use the word, but who better defined its spirit? Paul, who did not see Jesus in the flesh, learned more rapidly than some who did. For his converts in one city he lists the Christian graces and places first of all "a heart of compassion."

This is a period of unprecedented benevolence. Is it also one of great compassion? Some of the most striking examples of generosity of material wealth and physical service have had their beginnings in some one individual.

One young woman felt com-

passion for wounded soldiers and led the long procession of nurses dedicated to the care of the suffering. Another felt it and the Red Cross came into being.

A man felt it and the starving of the war-torn world were fed. A man felt it and began the movement to dispel ignorance by opening the door of reading to thousands of people in many lands—a movement now arousing the like desire in hundreds of would-be teachers by the each-one-teach-one method. If the stories were known *Care and Crop* and *Church World Service* probably began in the compassionate thought of one person.

But the farther giving moves from the initial force which started it, the greater the danger that somewhere along the way compassion may give way to less Christ-like motives. We who claim the name of Christian do well to cultivate this tender plant in ourselves. And it is not enough to feel it when we actually see it. It must be wrapped about every package, every gift of money or time which goes from us to people we will never see. In some strange way recipients feel the compassion which prompts the gift. One cried out, "You did not know us. Yet you came to us with an open hand and an open heart when all others had forgotten us."

## MY OFFERING

This day I bring my offering, LORD,

As I now worship thee.

With humble, contrite heart I give—

I know it measures me.

As I receive, I seek to give

With thankfulness, and see

That as your gifts reveal your love

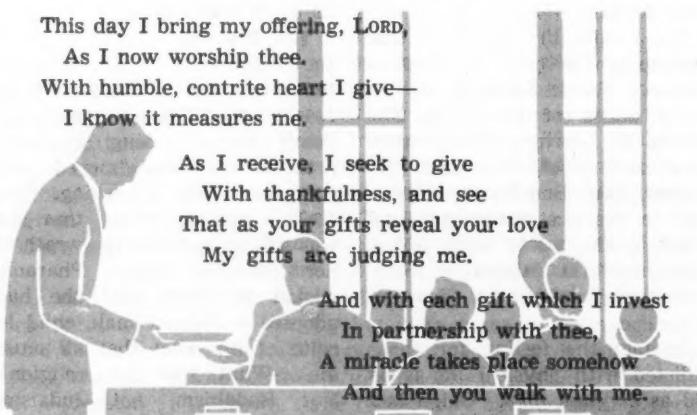
My gifts are judging me.

And with each gift which I invest

In partnership with thee,

A miracle takes place somehow

And then you walk with me.



Art by Harmon

—Art Hixon

# The Testimony of a Cerebral Palsy Victim

## I Am A Happy 'C P'

by Eileen Spurgeon

**I**F YOU should see me walk I walk down the street you might notice me, because I walk a little strangely. I'm very sure that if you would talk with me you would quickly notice my speech defect.

I am one of the 600,000 Americans who have cerebral palsy. Please don't feel sorry for me because, even though I have this handicap, I'm extremely happy. Naturally, I would love to be able to talk to people and know that they understand every word I say, but this isn't possible. Of course, I'm embarrassed when people don't understand me and I have to repeat what I have said. I have decided not to live a defeated life.

I had worried ever since I was about twelve years old about what people really thought of me. I wondered if people thought I was a mental case because of my speech, my unnatural walk, and my shaky hands.

Now I no longer worry so much about what people think. As for people who stare, I forgive them and consider them a little unfair for standing and staring. Many doctors have told me I have a good mind and, since I made above average grades in school, I know I'm normal.

This is my philosophy of life. *First*, God gave me just one life to live and it is to be lived to bring glory unto him. I feel I

have one goal in life and that I will in no way let my handicap put any limitations or give me any excuses for falling short of doing my best to glorify him.

*Second*, I believe with all my heart that God will use me for he says in Romans 8:28, "We know that in everything God works for good with those who love him." God knows best. I believe Christ can be glorified through this handicap because I have yielded my life to Christ. I can tell people that Christ can give me peace even when I have to repeat something I have said over again. I can tell how he meets every need whether it is a big problem or a small one.

Imagine how I felt the night I called the bus depot and the man I talked to asked me if I was drunk or if I really talked that way. I find His grace is sufficient when that happens (2 Corinthians 12:9).

Matthew 11:28 says, "Come to me, all who labor and are heavy-laden, and I will give you rest." This I find a blessing to my heart when moments come like I have just described.

I have found Philippians 4:13 to be very true in my life, "I can do all things in him who strengthens me." I have proven this to myself.

I'm sure I never would have been able to go through two years of college had I not trusted God

and relied on him.

*Third*, in spite of my handicap I believe I can live a happy life because I feel I have important things that go into making a happy life, even a happy CP's life.

I know that I have found meaning for my life and this is the one important thing that makes for a happy life. I live on a farm near Rensselaer, Indiana, with my parents who are the most wonderful two people in the world. I'm not physically strong enough to take employment, and therefore I live with my parents. I have one brother and four sisters whom I cherish. I visit them quite often. God has blessed me with many friends.

In spite of my handicap I keep relatively busy with my many different activities and I travel frequently.

When I'm home I enjoy writing. I have had one story used on the radio, as well as having an article "The Journey of a CP" published in the Sunday school paper *Power*. I belong to the Ladies' Missionary Society in the church and to the local Home Economics Club. As for hobbies, I like to play the piano and to read.

I wouldn't want to trade places with anyone else in the whole world, because through Christ I have found the power "to overcome the world" and I have learned "to be of good cheer."





### \$50,000 Advanced by Protestants in America

## More Congo Aid

NEW YORK—To meet increasing emergency needs in the strife-riden Congo, American Protestant churches have advanced \$50,000 to the newly formed Congo Protestant Relief Agency, which—representing all Protestant churches and mission boards in the Congo—is engaged in channeling supplies of all kinds to afflicted areas.

### Church World Service

The \$50,000 is part of a half million dollars being sought through the American churches in response to a million dollar, international appeal for the Congo launched by the World Council of Churches.

Announcement of the grant was made by Bishop Frederick B. Newell, acting executive director of Church World Service, cooperative overseas relief agency of major Protestant and Eastern Orthodox churches in the United States.

The churches also have allotted approximately \$20,000 in cash, and have maintained a continuous flow of United States government-donated foods from American surplus stocks, maintaining distribution with funds collected through the One Great Hour of Sharing, and the Disciples' Week of Compassion funds.

## Baptists Pull Out Missionaries to Cuba

NEW YORK—Two women missionaries of the American Baptist Convention have left Cuba to return to the U. S. on the advice of the American consul, it was reported at the denomination's headquarters here.

The two women, Miss Eleanor Dow and Miss Carlita Smith, both natives of Maine, were the only two Americans serving in Cuba under the American Baptist Home Mission Societies.

Two Cuban nationals employed by the society are expected to continue serving in cooperation with the Eastern Cuba Baptist Convention.

Departure of the two women was no surprise to officials of the American Convention, a spokesman said. Miss Dow, first appointed to the island in 1941, and Miss Smith,

assigned there in 1959, had been given instructions by mission officials to withdraw whenever they deemed conditions warranted the step.

## Church Construction Billion in 1960

WASHINGTON, D. C.—Church construction topped one billion dollars for the first time in history in 1960, the U. S. Census Bureau reported here.

Construction of new religious edifices passed the mark by \$16,000,000 despite a sharp drop in December construction resulting from adverse weather conditions and possibly some impact from the gathering recession that is affecting other areas of construction.

December construction amounted to \$73,000,000, a drop of \$21,000,000, or 22 per cent from November.

Preliminary estimates—subject to later revision—place church construction at \$69,000,000 above the 1959 figure of \$947,000,000—a gain of seven per cent.

The volume of church construction has doubled since 1954, when it topped the \$500,000,000 mark for the first time. It has quadrupled since 1948, when for the first time it exceeded \$250,000,000.

### Religious Heritage of America Sponsors Special Ceremonies

## Schweitzer Honored at Washington Service

WASHINGTON, D. C.—Dr. Albert Schweitzer, famed medical missionary, musician, philosopher and humanitarian, was appropriately honored at special ceremonies marking his 86th birthday anniversary here.

Members of Congress, government officials and foreign diplomats were among participants in a national interdenominational service commemorating Schweitzer's birthday at Washington Cathedral (Episcopal).

The service, sponsored by Religious Heritage of America, in cooperation with the French Protestant congregation (Huguenot) of Washington, was highlighted by the dedication of a gift of 86 tons of supplies to be given to Schweitzer's hospital at Lambarene, in the new republic of Gabon in Africa.



ALBERT SCHWEITZER (left) and Lisle M. Ramsey, board chairman of Religious Heritage of America.

The supplies, provided through RHA and businessmen in 50 American cities, are being sent to Lambarene during 1961. Already over three tons have been sent—mostly clothing for the leper colony.

Participating in the informal presentation ceremonies for the gifts was Lisle M. Ramsey, well-known St. Louis businessman who is chairman of the board of Religious Heritage of America.

Last year Mr. Ramsey visited Dr. Schweitzer during a tour of Africa on behalf of RHA. Out of that trip came the inspiration for the 86-ton gift of supplies.

Religious Heritage of America, founded in 1951, is a nonsectarian national organization which seeks to increase public knowledge of the religious heritage of the nation and encourages the practice of religious principles in government and in the operation of business and industry.

Among the participants in the Washington service were Rep. Frances P. Bolton (Rep., Ohio), who as chairman of the House Foreign Affairs Committee study group on Africa visited Africa and Lambarene. A speaker was Herman Hagedorn, historian and author whose biography of Schweitzer, *Prophet in the Wilderness*, has been a best seller.

Inspired by "an innate reverence for life," Dr. Schweitzer was awarded the 1952 Nobel Peace Prize for his humanitarian deeds.

The Religious Heritage of America also honored Dr. Schweitzer in the first issue of *Religion*, a periodical calling attention to the program of RHA, published in St. Louis.





## NEWS IN BRIEF

### NEW COLLEGE BUILDINGS

SPRINGFIELD, Mo.—Erection as soon as possible of permanent buildings for Evangel College here, an Assemblies of God school now housed in a former Army hospital, has been urged by the Council of Evangel College, a denominational laymen's organization.

Founded in 1955 the liberal arts college's enrollment has gained in five years from 90 to 555.

### "RESTLESS" CURE

SAN FRANCISCO—Christian people are aware that something is wrong with "our American life" and they are restless, the chief administrative officer of the National Council of Churches said here.

Giving concern to Americans as they seek the answers, said Roy G. Ross, a Christian Church minister, are the lack of a sense of purpose; public apathy toward injustice, exploitation and graft; instability of family life; loss of respect for beliefs of our forefathers in personal and professional morals and standards of conduct; and mounting delinquency.

He then went on to point out "some deep concerns" by churchmen such as:

"Our hearts appear to be unmoved by the fact that 37 per cent of our population are not affiliated with any religious body.

"The Church . . . is weakened by the involvement of many nominal Christians in aspects of our deteriorating culture.

"We must acknowledge with regret," he added, "the fact there are still a considerable number of Protestant and Orthodox communions which are neither engaged in conversations regarding organic union nor joined together in the fellowship and witness of the National Council of Churches."

### Ritter in St. Louis

#### AMERICAN CARDINAL

VATICAN CITY—An American, an Italian and two Latin American prelates have been named to the Sacred College of Cardinals by Pope John XXIII and received their Red Hats in January.

The American cardinal-designate is Archbishop Joseph E. Ritter of St.

Louis, 68, whose appointment raised U.S. membership in the Sacred College to six.

#### TRINITY TOWERS APPROVED

LOUISVILLE, Ky.—After three years of delay, a unique project—Trinity Towers—has been cleared for construction in downtown Louisville. Trinity Towers will be a combined church and apartment building—constructed under financing provisions of the Federal Housing Act which gives up to 90 per cent mortgage guarantee to buildings by non-profit organizations in which tenants over 65 are given priority.

#### NC BOARD CHAIRMAN

SAN FRANCISCO—Methodist Bishop John Wesley Lord of Washington, D. C., was elected vice-chairman of the general board of the National Council of Churches and one of the council's vice-presidents-at-large.

J. Irwin Miller, Columbus, Ind., a Disciple and an industrialist who was elected Council president, will serve as chairman of the general board.

#### EDUCATORS HONORED

PHILADELPHIA—Dr. Harold C. Case, president of Boston University, and Stanley S. Kresge of Detroit, president of the Kresge Foundation, received the St. George Award here for distinguished service to The Methodist Church.

Gold medals were presented to them at a dinner by old St. George's Methodist Church, oldest of the denomination in continuous existence.

#### CHURCH FUNERALS

TOLEDO, OHIO—Protestant ministers should encourage their members to hold funerals for deceased relatives in churches instead of yielding to "every public relations whim" that tends to hide the reality of death, a University of Chicago professor said here.

Dr. Granger Westberg, a member of the theological and medical faculties at the university, spoke to about 150 clergymen in Flower Hospital. The meeting was sponsored by the Toledo Ministerial Association.

#### DEFEAT LIQUOR SALE

SEATTLE—Washington voters in a recent election defeated an initia-

tive which would have legalized the sale of hard liquor in taverns. The measure was losing by more than 2 to 1 with a third of the vote accounted for.

#### WOMEN OFFICIATE

STOCKHOLM—Archbishop Gunnar Hultgren of Uppsala, Primate of the Swedish State Lutheran Church, has affirmed the right of women ministers to perform such religious services as marriages and funerals which are also civil functions.

At the same time, however, the primate stressed that clergymen have the "freedom of conscience" to oppose the officiating of ordained women at such ceremonies.

#### A False Report

#### NO NAE PROBE

WHEATON, ILL.—Recently published news stories have indicated that the National Association of Evangelicals was under investigation by the Internal Revenue Service because of NAE's concern with the church-state issue in the recent political campaign. The inference was that the loss of tax exempt status was involved.

It was recently reported by the NAE, that the organization has never been contacted by any investigators of the IRS.

#### Proclamation Urged

#### A BIBLE YEAR?

NEW YORK—President-elect John F. Kennedy has been urged to proclaim 1961 as "Bible Anniversary Year." The request was made in an open letter by William I. Nichols, editor and publisher of *This Week Magazine*.

"Such a proclamation," the letter declared, "would invite the churches of every denomination as well as all agencies of communications to cooperate in making the year 1961 a time when old truths are rekindled in our hearts."

#### In Japan . . .

#### CHRISTIAN ACTION

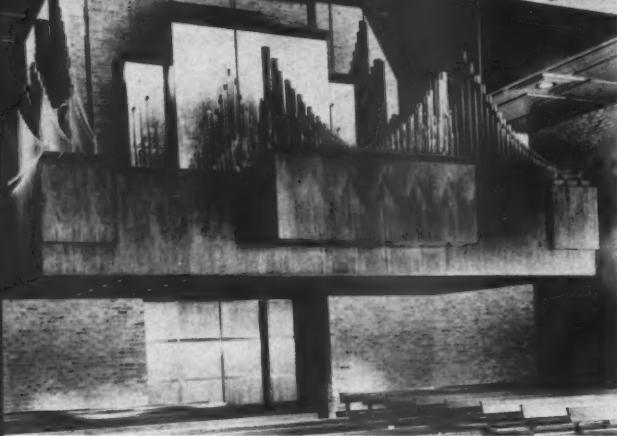
TOKYO—Twenty-two Christians were among 468 Japanese elected to the country's House of Representatives last November.

Five other Christians ran for office but were defeated.

Of those elected, 14 belong to the United Church of Christ.

#### NEGRO PRIESTS

BAY ST. LOUIS, Miss.—Ordination this year of 12 Negro priests in the United States has pushed the total to more than 100 for the first time, according to a statistical survey published by the Divine Word Seminary here.



OF CLASSIC DESIGN dating back to German and French organs of Bach's day, this unusual instrument, dedicated in the chapel of the Interchurch Center, New York, is installed in the "Old Country" manner. The entire organ is suspended from the rear wall and Positif section hangs on the front gallery rail. Many of the nearly 2,000 pipes, handsomely arranged in teakwood and goldleaf cases, are visible to worshippers in the 350-seat chapel.

ROY G. ROSS (right), general secretary of the National Council of Churches, a Disciple, greets Archbishop Mar Athanasius Y. Samuel, head of the Syrian (Orthodox) Church of Antioch's archdiocese of the U.S.A. and Canada, the Council's 34th and newest member denomination. At left is K. M. Simon, dean of the Cathedral of St. Mark, Hackensack, N. J., headquarters of the Syrian archdiocese. The Syrian Church traces its history to the Council of Chalcedon in A.D. 451. It has 50,000 members in the U.S. and Canada and 1½ million throughout the world.



A COPY of the newly published major revision of the 400-year-old Reina-Valera Spanish Bible is presented to Rafael Cotto, a Disciple who is pastor of the Church of the Good Neighbor in New York, by Dr. Laton E. Holmgren, executive secretary of the American Bible Society at a ceremony in New York.

## NEWS IN FOCUS

Photos by RNS



PROTESTANT EPISCOPAL Bishop James A. Pike of California (right) and Eugene Carson Blake, stated clerk of the Presbyterian Church in the U.S.A., answer questions of newsmen regarding proposal by Dr. Blake for a merger of The Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A., and the United Church of Christ. Dr. Blake, a former president of the National Council of Churches, suggested the plan at the NCC's triennial general assembly in San Francisco.



## The Church at Large

Seven Protestants, Two Jews, One Roman Catholic

### Religions of Cabinet Members Revealed

WASHINGTON, D. C.—President John F. Kennedy nominated to his Cabinet seven Protestants, two Jews, and a Roman Catholic—all active in their churches or synagogues.

Protestant nominees include two Presbyterians, two Methodists, a Lutheran, an Episcopalian, and a Mormon.

The President's brother, Robert F. Kennedy, 35, who is the nominee for Attorney General, is the only member of the Roman Catholic Church named to the cabinet.

Robert Kennedy has a reputation as a devout Catholic. He has taken an active role in the Joseph P. Kennedy, Jr., Foundation, a charitable trust set up by the Kennedy family in memory of Sen. Kennedy's older brother who was killed in World War II.

Robert Kennedy and his wife, the parents of seven children, have been particularly interested in the welfare of crippled and retarded youngsters. They have made numerous gifts to Catholic charities in the Washington area.

Dr. Dean Rusk, president of the Rockefeller Foundation, the nominee for Secretary of State, is the son of an ordained minister of the Presbyterian Church in the U. S. (Southern) who held pastorates in Georgia and South Carolina. Dr. Rusk, an alumnus of Davidson (N. C.) College (Southern Presbyterian), is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale, N. Y.

The incoming Secretary of Defense, Robert S. McNamara, 44, is an elder of the First Presbyterian Church of Ann Arbor, Mich.

The Secretary of the Treasury, C. Douglas Dillon, 51, is a prominent layman of the Protestant Episcopal Church. His speeches as Undersecretary of State in President Eisenhower's administration have frequently stressed the theme that America's program for aid to underdeveloped countries is the strongest test of this nation's moral character.

J. Edward Day, 46, the nominee for Postmaster General, is a member of the official board of the Wilshire Methodist Church of Los Angeles. Although Mr. Day, who was state insurance commissioner of Illinois under Gov. Adlai E. Stevenson and is now a vice-president of the Prudential Life Insurance Co., has lived in Los Angeles only four years, he has been active in many religious and charitable organizations there.

He is described as a very earnest churchman.

Gov. Luther Hodges of North Carolina, who will become Secretary of Commerce, is also an active Methodist layman.

Gov. Orville Freeman of Minnesota, named Secretary of Agriculture, is an active layman of the Augustana Lutheran Church.

Rep. Stewart L. Udall (D-Ariz.) who has been appointed Secretary of the Interior, is a member of the Church of Jesus Christ of the Latter-day Saints (Mormon) and is described as a staunch believer. He is the father of six children, and the family regularly attends church.

Both Albert J. Goldberg, 52, the nominee for Secretary of Labor, and Gov. Abraham A. Ribicoff, 50, of Connecticut, who will be Secretary of Health, Education and Welfare, are members of Reform Jewish congregations.

### Presbyterians Project Expansion in Cuba

NEW YORK—An extensive five-year program to strengthen United Presbyterian churches in Cuba, including doubling of membership and contributions, was announced here by the denomination's Board of National Missions.

Dr. Kenneth G. Neigh, the board's general secretary, said the effort also includes the training of lay leaders, aid to Cuban missions in other Latin American areas, expansion of health and social services, and church development.

### In the City of Sin

#### Graham in Vegas

LAS VEGAS, NEV.—Evangelist Billy Graham drew a capacity crowd of nearly 7,000 persons on his first appearance here.

The evangelist's crusade, centered in Las Vegas' multi-million dollar Convention Center, also marked his first campaign in Nevada.

In response to his invitation, hundreds of men and women came forward at the close of the meeting to make "decisions for Christ."

Asked if he felt that a city such as Las Vegas had an unsettling influence on its inhabitants, the globe-girdling evangelist replied that people and sin were the same everywhere.

"In Las Vegas people might sin a little more openly, a little more glamorously . . . but the sin in their hearts is the same as it would be in a small town in the Midwest," Dr. Graham said.

Classified advertisements are accepted at the rate of 25c per word, subject to editorial approval. Minimum charge \$5.00.

### British Revision

NEW YORK—The New Testament portion of "The New English Bible" will be published March 14 by Cambridge University Press and Oxford University Press in this country and abroad.

Translated into current English from the original Hebrew and Greek, the new Bible is the work of an interdenominational committee of Biblical scholars representing 11 major church groups in the British Isles.

Launched in 1947, the completed translation of the New Testament was formally approved by the committee on March 23, 1960. Still being translated are the Old Testament and the Apocrypha.

Cooperating in the Biblical translation are the Church of England, Church of Scotland, Methodist Church, Congregational Union, Baptist Union, Presbyterian Church of England, Society of Friends, British and Foreign Bible Society, National Bible Society of Scotland, and Protestant and Anglican Churches in Wales and Ireland.



—RNS Photo

**PRESIDENT JOHN F. KENNEDY** discusses refugee problems with Dean Francis B. Sayre, Jr., of Washington Cathedral (Episcopal) and chairman of the U. S. Committee for Refugees. The 30-minute meeting was held at Mr. Kennedy's Georgetown home. Dean Sayre was scheduled to leave January 2 on a month's tour of the Near East to study one of the world's biggest refugee problems—the plight of over one million Arab refugees from the State of Israel.



*by Esther Schneider Hanson*

MY MOST vivid memory of the kitchen of my childhood is our old cook stove. We called her "Sheba" because she reminded us of the fat lady by that name we once saw in a circus sideshow. By her very size she dominated the huge kitchen, making the work benches, large round table, chairs, sink and pump seem

incidental.

Into her cavernous depths went a prodigious amount of fuel. She seemed always to be hungry, sending me often to the woodshed for replenishments. But from her ample surface came the comforts of life.

Her firebox was on the left. There were two slotted lids into

which fitted a wire-handled holder for easy removal when there was a steak to fry quickly, or a chicken to sear for pin-feathering. Maybe the skillet was a mess afterward—the steak was delicious! And the heat was even. None of the spot heating that we find on our modern stoves. Her cooking and warming surface was broad and deep, and afforded various temperatures. Directly over the firebox we browned meats, boiled water, and set the coffee pot. We also put vegetables and potatoes here, to bring them to a quick boil.

Contiguous to this was the area on which we set the stew when it was ready to simmer, and where the vegetables and potatoes cooked gently. Here also we made the puddings and set the griddle for pancakes.

The third area was used to keep foods warm until serving time, and to provide a last few minutes of steaming. Next to this was the large reservoir which kept water hot for dishes and other cleaning-up jobs. I can still see the huge dishpan, in which floated a bar of home-made soap, which would in a twinkling fill the pan with a mountain of suds.

I think that today I would appreciate most of all Sheba's warming ovens, which extended all across her top. Here we set the dinner plates to heat. It worked so well that one needed a towel to handle them. But it was a delight to find that the last morsel of food kept hot until it was consumed. Here also we put the food to be kept warm for an absent member of the family. It was an easy matter to mash the potatoes, top them with a blob of butter and pop them into the warming oven in their serving bowl, or the carved roast or fowl, or vegetables. In this way it was no trick at all to serve everything at once, and steaming hot.

On the extreme right was the oven in which we put the rolls, bread and coffeecakes to raise.

The baking oven was huge. There was no light and no thermostat. But somehow, by the feel of the heat on her hand, mother could tell just when to put the pies, cakes, bread or rolls in. I have wondered many times how she could turn out perfect angelfood cakes with such uncertain heat control, and how it was that her roasts were always so perfectly browned.

It wasn't only the meals that Sheba cooked that made her so popular. To her side we hurried in the morning to dress and bask in her warmth. And after the long trudge home from school, in the frosty afternoons, how comforting it was to pull the kitchen table as close to Sheba as we could, and spread out our homework, which we did while munching on huge, cold, crisp apples.

We humans weren't the only ones to be recipients of her comforts. In a corner beside her, we raised a litter of tiny kittens, presented to us by our cat, Cleo, who was evidently so addled at the sight of so many offspring that she promptly walked in front of a truck.

After dinner we frequently gathered around Sheba, while Mother sewed and Dad smoked his pipe and read aloud. Sometimes we popped corn or made taffy, with Sheba's cooperation. Sometimes we brought in the old phonograph and listened to classical music. I will always connect the wild music of "William Tell" with our kitchen and Sheba.

Sheba seemed to be happiest when she was cooking up a storm for company, or when we children were having a taffy pull. There were times when there wasn't a vacant square inch on her surface, and the warming ovens bulged. It was these times that I most loved to be in the kitchen. It was fascinating to watch the women, usually three or four of them, hurrying from stove to worktable, hands covered with flour or biscuit dough, aprons tied in starched, perky bows.

It was not only the sights and smells that drew me. It was the sounds also. In the living room the men talked of hunting, fishing and shop. And the decorum would be thick enough to cut. But women-talk, now *that* was something else. It was better than seeing "The Perils of Pauline" at the movies. There was only a weekly newspaper, so gatherings in the home were the only way a woman had of keeping up with what was happening around her. One could count on a complete run-down of the local gossip, with a little of that of the neighboring countryside thrown in. So, if a small girl crept behind Sheba and sat on the wood-box in the corner, as inconspicuously as possible, it is easy to understand.

We children used to say that Sheba had a heart. Once in a while she would evidently get tired of hearing us complain about the oatmeal we so frequently had for breakfast, and in spite of careful stirring, there it would be, burned beyond use. Sheba seemed to sense that a platter of bacon and eggs was in order.

In return for all Sheba's goodness, we kept her scrubbed and shining. Every Saturday afternoon, it was our job to apply a new coat of black to her surfaces. Her fire was allowed to go out. She was scrubbed with a brush and then the stove-black was applied liberally. By five o'clock, her nickel gleamed in the lamplight and the rest of her was smooth and black. Soon she was smoking a little from the effect of the new-laid fire on her new coat, and in no time the kitchen was cozy again. She seemed proud of her beauty and the teakettle whistled merrily in an unbelievably short time.

At bedtime, Sheba's ashes were shaken down and emptied. Her fire died down with a last few contented cracklings and snapplings and was banked to preserve a few coals for next morning. As we undressed, Sheba too seemed to be settling down for the night. The oatmeal was set on the back of

the stove to cook partially during the night, and the breakfast plates went in the warming oven.

We left Sheba's side reluctantly. She was far more inviting than a cold bed. Even though Sheba's counterpart, an anonymous pot-bellied cousin in the living room, became red hot in its efforts, and the flames twinkled merrily through its insiglass eyes, the zero temperatures of a central Illinois winter defeated it, and the front rooms were always cold. So it was always to Sheba that we went.

In summer Sheba was allowed to rest while we used a four-burner oil stove for our more simple meals. But when there were cakes, pies or cobbler to bake, or peaches, cherries or other fruits to can, Sheba was again pressed into service. No other method could turn out a shortcake to suit mother. There was something special about the way fresh fruits made everything taste, and none of us wanted to miss these baking treats, in spite of the summer's heat.

I must admit that I didn't appreciate Sheba's warmth so much when the thermometer on the back porch hovered in the nineties and I stood for hours stirring a big container of peach, apricot or apple butter to keep it from sticking. I can still smell the pungent spicy odor of these delicacies. And when the winter snows were flying again, all the discomfort connected with making the butters disappeared in the realization of their goodness.

I often think of Sheba's ample bosom when trying to prepare a large dinner on my "atomic age" stove, with its pushbuttons, thermostats, and lack of space. I think of Sheba too when it comes to cleaning. She was so uncomplicated. It didn't take a set of blueprints to restore her to working order.

There are times when I would give anything to have Sheba in my modern kitchen, even with the mess. But perhaps it is just a nostalgia to sit beside her warm, ungainly bulk as I did when I was a child.

# Christ Satisfies Life's Hunger



## "Where the Scriptures Speak . . ." by the Editor

Scripture: John 6:25-40.

THIS lesson is in its proper place following those which we studied in the last two Sundays. Christ does indeed satisfy life's hungers. This is the point which he was making in the incidents related today, which took place by the Sea of Galilee. However, the answer to the questions of the two preceding lessons, "Who is Jesus?" and "Why is Christ our authority?" can be answered independent of the point made in the lesson today.

That is to say, Jesus is the Son of God and he is our authority because God gave this to him. We start from these beliefs. It is sometimes a tendency to argue that we should believe in him because of what he does for us. That is the point of view that some of the disciples had in the incident of today's lesson. If he could show them a sign, perhaps a greater sign than Moses showed their fathers, then they would believe. They misunderstood the purpose of the signs he did. We believe in him because of who he was and we are grateful that he does satisfy life's hungers.

The incident today comes shortly after the feeding of the five thousand. The Disciples had crossed the Sea of Galilee, encountered a storm, and Jesus came to them. Now they are at Capernaum and the crowd has followed him there. It is natural that the news of his works would spread and that the curious would surround him, wherever he was.

Jesus never wasted any time answering questions that did not need to be answered. For example, the first verse of our lesson has a question in it, "Rabbi, when did you come here?" (Verse

25.) Jesus didn't answer it at all but went into a discussion of deeper matters.

It was not simply curiosity that led the crowd to follow Jesus. They also liked the food. He knew this and reminded them of it immediately, in response to their question. He reminded them that he knew why they came: "Not because you saw signs, but because you ate your fill of the loaves." (Verse 26.) He did not condemn the people for this. He recognized the need of the human body for food, the same as anyone else would. He simply used the situation for teaching about things more permanent but seemingly less desirable at the moment, so far as the crowd was concerned.

Jesus used the term "Son of man" in regard to himself, more than any other expression. He does the same here. (Verse 27.) Acknowledging his Sonship, by saying that God has "set his seal" upon him, he offers the people food which "endures to eternal life." It is not likely that they would have understood this figure of speech immediately. Their minds were still on loaves and fishes. The food that lasts forever is not of that sort.

The tone changes a little bit with the next question. Here we have the idea presented that people must do something in order to be eligible for this everlasting food. (Verse 28.) This gives Jesus the opportunity to say something further about the way

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR FEBRUARY 5, 1961

#### The Scripture

John 6:25-40

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" 26 Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." 28 Then they said to him, "What must we do, to be doing the work of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform?" 31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.' 32 Je-

sus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. 33 For the bread of God is that which comes down from heaven, and gives life to the world." 34 They said to him, "Lord, give us this bread always."

35 Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me; and him who comes to me I will not cast out. 38 For I have come down from heaven, not to do my own will, but the will of him who sent me; 39 and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. 40 For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

one serves God. The main thing is to believe. (Verse 29.) This verse has wrapped up in it the whole controversy of the modern church about the value of "good works." One large branch of the church believes that a Christian can pile up merit by doing good works. On the basis of this text, our belief is that good works are simply the sign that one believes and wants to serve. They do not guarantee the proper relationship to the Son or to the Father because they have value in themselves. Belief establishes the relationship.

At this point, the people questioning Jesus came back to signs again. He had already told them that they had misunderstood the purpose of the signs. Now they want to see another sign. They reminded Jesus that Moses had a sign. They even misquoted the

scripture a little bit to prove it. They said that their fathers had the manna in the wilderness—"As it is written, 'he gave them bread from heaven to eat.'" (Verse 31.) This is the point of the account of Exodus 16 but it doesn't say so, in these words.

Again, Jesus avoids a direct answer to their question about signs. He makes two points, one that it was God who left the people in the wilderness and not Moses; the other point is that true bread is something different and better than manna. True bread is something which God gives and man cannot earn. It gives "life to the world." With their minds still on something with which to fill their stomachs the people replied, "Give us this bread always." (Verse 34.)

Then Jesus refers to himself as "the bread of life." He is

actually the bread of which he has been speaking earlier. Coming from heaven, that is, from God himself, he comes to do the will of God. (Verse 38.) If the people want a sign, they have one. Jesus himself is the sign. They have seen him and they still do not believe. (Verse 36.)

It is God's desire that everyone should see the Son and everyone should have eternal life through him. (Verse 40.) It is not likely that the people in general understood all that Jesus was saying to them. They were not hungry for anything except bread so they could not see the satisfaction for spiritual hunger when they had none. Fortunately, there were always some who understood. Many people today are just like those by the Sea of Galilee. Look upon the Son and you will see the Father.



## Meaning for Today

by John Park Winkler

used to feed the hungry people around the world.

Compassion has never been more necessary than today. If people are hungry, our Christian conscience demands that we feed them. However, we must not stop when we have given them bread. We must also give the bread of life. To give bread alone is to say that man's needs are only physical and to place a materialistic interpretation on life.

Today millions are rising out of ignorance and superstition and becoming literate. What will we give them to read? Shall they be given only the materialistic, godless propaganda of communism which teaches violence and hatred? Or shall we give them the Christian gospel? The fact that man does not live by bread alone is attested by both the Jewish Law and Jesus. (Deut. 8:3 and Matt. 4:4.) It is the

words of God that give life.

Although our need for bread is real, there are greater and more pressing needs in our world today. Unless man develops the character and understanding which will enable him to control the destructive powers which he has invented, there will be no need for bread for man will destroy himself. We need men of integrity to lead us. The need for loving hearts which seek to build rather than destroy surpasses our need for bread. How do men gain this integrity of character and love for one another? They receive it by partaking of the bread of life.

If man could find it in his heart to solve his moral and spiritual problems he could eliminate physical hunger. We have expended enough in our generation on war and preparations for war to care for every man's physical needs. When Jesus gave bread to the people they flocked to him by the thousands but when he talked of the bread of life they turned away. We face the same problem. The man who readily accepts material aid often strongly resists any moral or spiritual guidance.

WITH expanding population and depleting resources the struggle to feed the hungry with bread is an ever present problem.

As long as men are involved in a desperate struggle to get bread for physical survival, it is difficult for them to be concerned with the bread of life of which Jesus speaks in today's scripture. Only the strongest men can maintain the qualities of Christian Character while starving.

Jesus was concerned with man's physical needs. He healed the sick and gave bread to the hungry. But he was not concerned with the physical alone. He recognized and sought to meet man's deeper needs. We must follow his example in this.

During February our churches will be observing the Week of Compassion. The offerings of money which are received will be

### Department of Evangelism Announces Participants in Project-Evangelism

INDIANAPOLIS, IND.—Agency personnel, who are participants in Project-Evangelism, are completing arrangements with the churches they will serve in a period of evangelistic emphasis during the spring months.

This announcement was made here recently by Donald M. Salmon, executive secretary of the department of evangelism for The United Christian Missionary Society.

Mr. Salmon listed the following concerns that this program hopes to achieve:

That each church will be stirred to a new commitment to its evangelistic witness, that each congregation will get to know personally someone who has been chosen to serve an agency they are supporting, that the leadership of each congregation, ministerial and lay, will receive encouragement for the work they are doing, and that each local church will gain a new perspective of its relationship to other churches and the total Christian community witnessing throughout the world.

The participants and their appointments include the following:

Payson D. Derby, Christian Board of Publication, to Christian Church, Chandlersville, III.

A. Dale Fiers, United Christian Missionary Society, to Kern Park and Mallory Avenue Churches, Portland, Ore.

C. William Hassler, School of Religion at Montana State University, will serve a Montana church.

Albert N. Jones, Louisiana Association of Christian Churches, to First Church, Morgan City, La.

Making their own appointments within their own states are Jack McCall, Kansas Christian Missionary Society; Wayman W. McReynolds, Arizona Society of Christian Churches; W. G. Moseley, the Christian Churches, Inc., of Washington and Northern Idaho; and Lawrence L. Williams, Nebraska Fellowship of Christian Churches.

William H. McKinney, United Christian Missionary Society, to Christian Church, Hustonville, Ky.

Herman Norton, Disciples Divinity House at Vandebilt, to Hillsville and Galax, Va.

George Earle Owen, United Christian Missionary Society, to First Church, El Paso, Tex.

Raleigh J. Peterson, Jr., Cotner School of Religion, to Christian Church, Broken Bow, Neb.

Jack V. Reeve, Unified Promotion, to First Church, Bloomfield, Iowa.

Donald M. Salmon, United Christian Missionary Society, to Northwood Church, Indianapolis, Ind.

Julian E. Stuart, Unified Promotion, to First Church, Sheridan, Wyo.

Kenneth L. Teegardin, Arkansas Christian Missionary Society, to Christian Church, Gravette, Ark.

Halsey E. Wakelin, Iowa Society of Christian Churches, to First Church, Laurens, Ia.

L. O. White, United Christian Missionary Society, to First Church, Auburn, Ind.

Willard M. Wickizer, United Christian Missionary Society, to First Church, Lansing, Mich.

Thomas E. Wood, United Christian Missionary Society, to Christian Church, Fowler, Colo.

Ralph Q. Adams, United Christian Missionary Society, to First Church, Mamou, La.

Twelve Bethany College administrators and faculty members who will devote week ends to churches served

by student ministers from Bethany College are: Osborne Booth, James W. Carty, Jr., Harold C. Doster, Leroy J. Garrett, Perry E. Gresham, Dale A. Jorgenson, Robert L. Leeson, Lester G. McAlister, Robert A. Preston, Robert A. Sandercox, Harry L. Ice and J. Allan Watson.

Francis E. Barnes, Christian Board of Publication, to South Side Church, Muncie, Ind.

Walter D. Cardwell, United Christian Missionary Society, to East Dallas Christian Church, Dallas, Tex. Gaines M. Cook, International Convention of Christian Churches, to Overland Church, Overland, Mo.

Thomas P. Inabinett, United Christian Missionary Society, to Winchester Avenue Church, Martinsburg, W. Va.

Ira Langston, Eureka College, First Church, Springfield, Ill.

William M. Smith, Pension Fund, to First Church, Rochester, Ind.

Donald F. West, United Christian Missionary Society, to First Church, Whittier, Calif.

Ralph E. Bureman, Christian Board of Publication, Central Church, Granite City, Ill.

Loren E. Broadus, The College of the Bible, to Christian Church, Morganfield, Ky.

James E. McKinney, Lynchburg College, to First Church, Cumberland, Md.

Sherman B. Moore, Oregon Christian Missionary Society, to First Church, Lebanon, Ore.

Darrell K. Wolfe, Christian Board of Publication, to Christian Church, Harlan, Ky.

### Mrs. J. W. Hastings to Unified Promotion Post

INDIANAPOLIS—Mrs. J. Warren Hastings of Washington, D. C., a vice-president of the International Convention of Christian Churches, will join the staff of Unified Promotion Mar. 1 as director of field services.

In this newly created position she will be available for assignments as a speaker in churches and conventions, interpreting world-wide work of Disciples.

Her husband, the late J. Warren Hastings, was for 18 years pastor of the National City Christian Church, Washington, D. C.

Mrs. Hastings was ordained to the Christian ministry at the National City Church today (Jan. 29).

Her father, J. T. Watson of Lynchburg, Va., a minister for the past 63 years, gave the ordination prayer and charge.

Nationally known in interdenominational affairs, Mrs. Hastings has visited more than 50 college and

Associate Editor of "The Christian" is Chairman

### Church Press Plans

### 2 Editorial Workshops

NASHVILLE, TENN.—James M. Flanagan, associate editor of THE CHRISTIAN, is chairman of the first National Workshop on Editorial Procedures to be held here Feb. 3-4 under sponsorship of the Associated Church Press.

The ACP membership includes over 160 periodicals of Protestant churches in the United States and Canada which have a total circulation in excess of 16,000,000 and a reading constituency of over 30,000,000.

### Well Known Leaders

The workshop, one of two pilot workshop projects conducted by ACP this year, is being held at The Upper Room Building and at the Disciples of Christ Historical Society Building in Nashville's University Center.

Among workshop leaders are two other Disciples: Dr. D. Wayne Rowland, head of the journalism department at Texas Christian University, Fort Worth; and Dean Herman Norton of Disciples Divinity House, acting dean of Vanderbilt Divinity School.

Among other leaders are John Lamereau, vice-president of Warwick Typographers, Inc., St. Louis; A. J. Knight, managing editor of Monsanto Magazine; J. Manning Potts, editor of The Upper Room; Dr. James E. Sellers, former Florida newsman and assistant dean of Christian ethics at Vanderbilt Divinity School; and Henry Rische, editor of This Day.

university campuses as a speaker in University Christian Missions.

For eight years, Mrs. Hastings served on the general board of the National Council of Churches. For 15 years she has been a director of the Washington City Bible Society, a member of the board and a vice-president of the Capital Area Council of Christian Churches.

A native of Lynchburg, Va., Mrs. Hastings graduated from Lynchburg College and received her M.A. degree from Yale University.

## This Week's Chain Of Prayer Churches

The following churches are participating this week in the Chain of Prayer, a round-the-clock prayer vigil sponsored by the department of evangelism of The United Christian Missionary Society:

### January 29—

Christian Church, Fountaintown, Ind., Charles H. Schmidt, minister.

### January 30—

First Church, Grangeville, Ida., Richard W. Hake, minister.

First Church, East St. Louis, Ill., Alfred E. Webb, minister.

### January 31—

Christian Church, Joliet, Mont., Berwyn G. Dodson, minister.

High Street Church, Hamilton, Ohio, Edwin R. Allender, minister.

### February 1—

First Church, Slaton, Texas, E. A. Wilbur, minister.

First Church, Davis, Okla., O. L. Turner, Jr., minister.

### February 2—

First Church, Corpus Christi, Texas, W. O. Harrison, minister.

First Church, Gardena, Calif., George D. Fiske, minister.

### February 3—

Church of Christ, St. Thomas, Ontario, Canada, W. M. Kennedy, minister.

Christian Church, Garden City, Minn.

### February 4—

First Church, Lynn, Mass., Norman Z. Knoy, minister.

Memorial Church, Paris, Texas, H. M. Redford, minister.

First Church, Santa Barbara, Calif., Karl W. Tuttle, minister.



Mrs. J. Warren Hastings: to new Unified Promotion post.

## Disclaims Responsibility For "Cousin's" Operations

KANSAS CITY, Mo.—A man who gives his name as Paul Pippin has been operating in Missouri, Michigan, Illinois and probably in other states, under the guise of being the cousin of Frank Johnson Pippin, minister here of Community Christian Church.

He has gotten to several churches in the brotherhood for loans and charity handouts and Mr. Pippin reports he has received several calls from ministers asking that the man be identified.

Mr. Pippin states that as far as he knows he does not have such a cousin and disclaims all responsibility for his operations.

## "Babes in Christ" Are Received Christmas Eve

LA MESA, CALIF.—The Christmas eve candlelight service at Vista La Mesa Christian Church, here, Richard G. Davis, minister, came to an inspiring and unusual conclusion with the confessions and baptisms of Mrs. Ramona de Osuna and her daughters, Teresa and Esther. The Osunas live in Tijuana, Mexico.

Following the lighting of candles, the Osunas, accompanied by Mrs. Allen House, came forward to make their confessions to Mr. Davis. Mrs. House translated the English to Spanish.

The Christmas offering was taken; after which, Esther, Teresa, and Mrs. Osuna, a widow, were baptized in the name of "Jesucristo," Mrs. House translating for the pastor. It was the first such experience for Vista La Mesa and Mr. Davis.

Members of the church have since wondered why the eve of our Savior's birth is not observed more often as a time to receive "babes in Christ" into the fellowship of his Church.

## CORRECTION

The story on page 19 of *The Christian* for Jan. 1, 1961, concerning the new service plaque dedicated by the Christian Church in Harlan, Ky., incorrectly listed the references to the Strong brothers. Charles W. Strong is minister of First Christian Church, Greensboro, N. C., and John M. Strong is minister of First Christian Church, Grangeville, Ida.



**FIRST CHRISTIAN CHURCH**, Lansing, Mich., recently dedicated its new church site when the congregation gathered around the communion table placed in front of the sign designating the new location. The congregation recently exceeded its building fund goal by over \$5,000. Pictured are (from left) William R. Miles, Campaign Council chairman; Donald D. Aper, Building Expansion Study Committee chairman; and Thomas R. Locke, chairman of the board. Donald L. Booher became minister of the church Dec. 1, 1960.

## Second Annual Hymn Contest Is Announced

KANSAS CITY, Mo.—The music department of Country Club Christian Church here announces its second hymn competition in cooperation with the Hymn Society of America.

The hymns should be on the subject of marriage and family and all manuscripts must be in not later than Feb. 15, 1961. The hymns should be written in well-known meters that are found in standard church hymnals.

A copy of the hymn should be sent to the music department, Country Club Christian Church, 6101 Ward Parkway, Kansas City, Mo., and at the same time, a copy to the Hymn Society of America, 475 Riverside Drive, New York 27, New York.

## Tour TO EGYPT AND THE HOLY LAND 30 Days

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## Drake University Receives \$68,900

DES MOINES, IOWA—A \$68,900 grant has been made to Drake University here by the National Science Foundation to finance a 1961 summer institute for high school teachers. Dr. George C. Huff, vice-president, academic administration, announced recently.

Fifty high school biology teachers will be selected to participate in the nine-week Drake institute. The institute program will be devoted to study in the areas of physiology and microbiology. Participants will include teachers who are lacking in background in these areas or those needing refresher work.

The institute will convene on the Drake campus June 12, 1961, and continue until August 11. Faculty for the institute will consist of regular Drake science faculty members as well as visiting specialists.

Applicants for the institute must have degrees from recognized institutions of higher learning and have a minimum of three years' teaching experience. They must be teachers of biology during the coming year.

Participants do not pay tuition. Cost of instruction is paid by the National Science Foundation. The institute will use the facilities of Harvey Ingham Hall of Science and Fitch Hall of Pharmacy. Participants will receive stipends of \$75 a week, plus an allowance of \$15 a week for each dependent up to three and an additional sum for travel expense.

## Australian College Has Seven Recent Graduates

WOOLWICH, N.S.W. AUSTRALIA—The graduation service of the Churches of Christ Bible College was held here on Nov. 18 at the Enmore Tabernacle. The auditorium was filled to capacity.

Some 40 students formed a choir and the addresses were presented by graduating students.

A. W. Stephenson, principal, presented diplomas to six men and a missionary certificate to a young lady. Of the seven men passing out of college this year six will remain in the Sydney area and one will go to Queensland.—A. W. STEPHENSON.

## Seminarians Hear Barth At College of the Bible

LEXINGTON, KY.—The fall meeting of the Kentucky-Tennessee region of the Interseminary Movement was held here Dec. 5 to 7 at The College of the Bible. Guest lecturer was Dr. Markus Barth, associate professor of New Testament at the Federated Theological School, the University of Chicago.

Dr. Barth, son of the Swiss theologian Karl Barth, came to the United States in 1953 after serving for many years as a pastor of the Swiss Reformed Church. He joined the Federated faculty in 1956.

At the Interseminary meeting he gave four lectures: *The Secret of Unique Authority, Highways and Byways of Interpretation, A Case Study: The Old Testament in Hebrews, and The Word of God for Church and World.*

## Herbert P. Davis Will Receive D.D. Degree

CANTON, MO.—Herbert P. Davis, minister of First Christian Church, Independence, Mo., will receive the honorary doctor of divinity degree here at Culver-Stockton College on Feb. 3.

The degree was given at C-T's

Founder's Day Convocation at which Mr. Davis was the speaker for the seminar held as part of this annual event.

Dr. Davis recently closed his ministry at First Church, Trenton, Mo., where he has served since 1952. He received his education at the University of Texas and Phillips University, Enid, Okla.

## Former Professor Elected To Supreme Court in Ohio

BETHANY, W. VA.—C. William O'Neill, who was Public Affairs Professor of Political Science here at Bethany College last year, has been elected State Supreme Court Justice in Ohio.

Previously, he has been governor, speaker of the Ohio state house of representatives and attorney general.

## CTS Making Plans for Complete New Campus

INDIANAPOLIS—Edward Larrabee Barnes, who received the 1960 Silver Medal Award from the Architectural League of New York and the 1959 Yale Medal for Distinction in the Arts, has been selected as the architect to design the complete new seminary campus for Christian Theological Seminary to be constructed here.

The new campus will be on a 30-acre site immediately to the southwest of the Butler University campus. The total cost of the Seminary's new campus is estimated at approximately \$5,000,000.



DR. HELEN KHOOBYAR (left), professor of religious education at Hartford School of Religious Education, Hartford, Conn., talks with two Lynchburg College students, Lois Ramsey and Carlton Saul, during a program of Christian Life Conference Week held on the college campus at Lynchburg, Va. Dr. Khoobyar was a guest leader during the religious emphasis week held recently at the school.

# Culver-Stockton Plans Expansion During the 60's

CANTON, Mo.—Architects' sketches of the new Culver-Stockton college campus have been shown by college officials in conjunction with the publication of a color brochure outlining the entire five-million dollar development program.

President Fred Helsabeck believes the renderings of the physical improvements by the architects, Hafner, Hafner and Stranckmeyer of Quincy, will add fresh impetus and enthusiasm to the development program.

Now entering its second year, the long-range development program is designed to raise present faculty salaries and provide for 11 new faculty members; insure the addition of five important buildings to fulfill housing, instructional, and activity needs; bolster Culver-Stockton's student aid and scholarship program; provide additional endowment funds; and retire outstanding bonds.

William R. Wallace, director of development for Culver-Stockton has announced that \$520,753.22, in gifts and pledges, has been raised toward the first-phase goal of \$1,752,000. "Phase One" will continue to 1963, and will provide for the Great Teaching Program (current operations), a fine arts center, a residence for 100 men, bond retirement, a campus concourse, endowed scholarships, renovation and expansion of Henderson Hall classroom building, and house furnishings.

The board of trustees of Culver-Stockton College, realizing that institutions of higher learning in the United States would soon be deluged with student bodies numbering twice that of present-day enrollments, requested in the spring of 1958, a blueprint for the future of the college.

Since that time, a bold program has been envisioned which would eventually allow Culver-Stockton to serve a select student body of a minimum of 650 students. Present enrollment is 556.

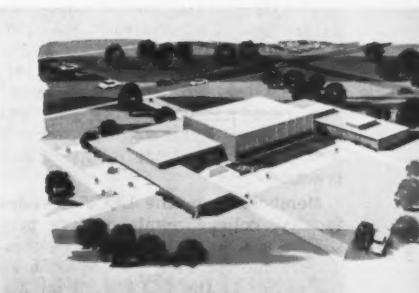
A program for the coming decade has emerged, calling for a total expenditure of \$5,000,000. The development program is divided into three phases, with the first phase ending in 1963, the second to run from 1964 to 1966, and the third from 1967 to 1970.

The schedule for the second phase includes construction of a chapel to seat 350 persons, a new student union, completion of the renovation of Henderson Hall and continued emphasis on raising teacher salaries and increasing endowment for scholarships. Phase two programs call for \$1,444,000.

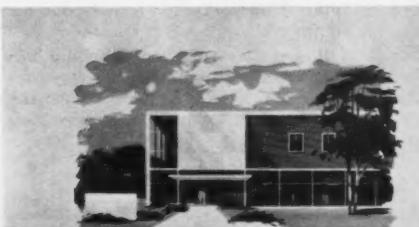
The third phase will complete construction with the addition of the new science hall-observatory, add substantial sums to the general endowment program, and also to endowed scholarships, and continue to increase faculty salaries. Phase three programs call for \$1,804,000.



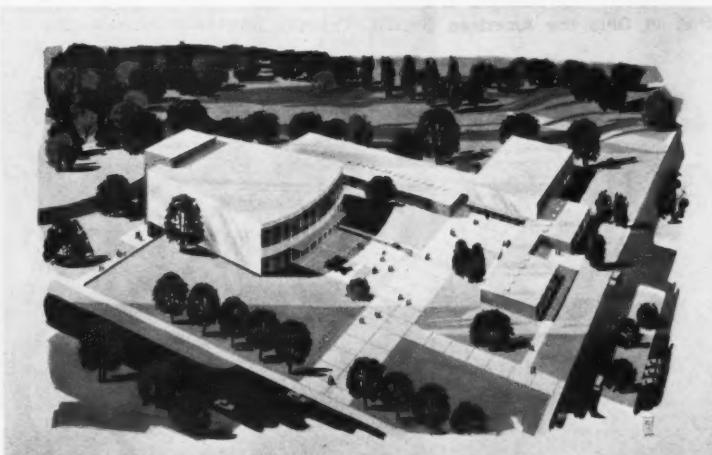
THE CHAPEL, to be the focal point on the campus, will provide the student body with a center for its religious activities. It will seat 350 persons. Estimated cost is \$125,000.



THE FINE ARTS CENTER will be located atop one of the Mississippi's most scenic hillside. Estimated cost is \$630,000.



A SCIENCE HALL, estimated to cost \$350,000, will provide separate facilities for the specialized needs of the study of science, and is an important part of the Culver-Stockton program for advancement. It will provide adequately for an enrollment of 650 students.



CULVER-STOCKTON'S proposed student union will house the main student dining room and other smaller private dining rooms for campus and community needs.

# Campus Ministry Merger—Three Firsts

## UCCF Was a Big Ecumenical Step

When Christian churches and three other denominational groups united their campus Christian movements to form The United Campus Christian Fellowship, at least three significant "firsts" occurred.

Leaders in the campus ministry, are convinced that the churches are not at the university just to keep students "safely within the fold" or simply to borrow some of the prestige of higher education nor even to prove that intellectuals believe in God. The big campus merger was created by building upon the definite conviction that the mission of the Church is to express God's love in the world and that each Christian is called upon to live out his faith in his own area of life and work.

The three "firsts" are of significant proportion. To begin with, the creation of The United Campus Christian Fellowship represented the first occasion that any student Christian movement had consciously gone out of its way to create a movement which is campus-wide in intent and practice.

Membership in the UCCF includes faculty, college administrative personnel, students and campus pastors. To provide for such participation at the outset of the UCCF's official life together, four campus pastors and two faculty members were elected to the nineteen-member executive committee—not as advisers, but as members.

Another first is this fact: this is the first time that four communions (the Christian churches, the Evangelical-United Brethren church, the United Church of Christ and the United Presbyterian church, USA) have united their campus movements and pledged to support the UCCF in efforts to witness unitedly on campuses throughout the country.

The effort is not to build up a separate organization within the UCCF insofar as staff is concerned. The national offices for campus ministry of the four communions have organized the UCCF National secretariat and accepted specific job assignments.

Robert T. Huber, a Disciple, has been named administrative co-ordinator for UCCF. He works with the UCCF National Council and executive

committee and has his office in Missions Buildings in Indianapolis.

The Evangelical-United Brethren church is taking on responsibility for the national treasury for UCCF. That communion is also responsible for administrative services representing the local campus ministry staffs of the four communions, planning for the national conference for campus pastors in the summer of 1961. The EUBC headquarters are in Dayton.

The publications for UCCF are under the chairmanship of a representative of the United Church of Christ. A United Church representative is also chairman of the UCCF National Secretariat with offices in St. Louis, Missouri.

The United Presbyterian Church, USA, is taking on responsibility for area field services and has offices in Philadelphia, Chicago and San Francisco.

The third "first" is that the national structure has been constructed to encourage wider support and participation on the campuses and in inter-collegiate campus Christian movements. An example of this is that in Ohio the American Baptist

Convention's student movement is an integral part of the Ohio UCCF.

The "point of view" of UCCF is simply that the campus Christian movement exists to help students carry out the mission of the Church in their campus life. The booklet which was prepared to call attention to the "proposed articles of union" expresses this view in the following manner:

"This means that the purpose of campus Christian programs is not simply to raise up faithful Presbyterians or Congregationalists. Christians in the University are to pursue their studies as a Christian calling, knowing that through their participation in the life of the University they may most fully convey their faith in Jesus Christ to others.

"This is the reason for national student Christian movements and special campus Christian ministries. Christians on the campus are not called simply to establish high-grade Sunday Schools or slightly intellectualized local church programs. Rather they are called to find ways of living and working together as Christians while being caught up in the day-to-day life of the University—in study, in discussion, in extra-curricular programs and organizations."

The basis of the campus merger is the faith attested by the Holy Scriptures and affirmed in confessions and the life of the Church, that incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile men to himself and that he is acting in history, creating, judging and redeeming. The basis also includes this affirmation: "We affirm that in the Church of Christ we are members of one body, and we believe that we are called to the organic union of our campus Christian movements as a more adequate expression of our unity in the Church, that we may better proclaim the Gospel in campus and community life."

Smith Studio—Columbia, Mo.





**FIRST CHRISTIAN CHURCH**, Beckley, W. Va., recently broke ground for a new education building which is being constructed at the rear of the present worship and education building. The new building will add 18 rooms with a total cost of \$190,000. Participants included (front row from left): Ann Ratcliff and Don Collier, co-presidents of CYF; W. H. File, Jr., church board chairman; Howard Phipps, church treasurer; and W. A. Stanley, elder and chairman of trustees; (back row from left) A. H. Wilson, minister; E. V. Bowman; Dr. John Callaway; T. R. Wilson; Geo. Parker; Mrs. E. D. Terry, CWF president; Mrs. W. R. Henkle, director of religious education; Earl, D. E. and M. T. Vipperman, contractors; and Phil A. McDaniels, chairman of building committee.



**WASHBURN CHRISTIAN CHURCH**, Washburn, Ill., held ground-breaking services Sept. 25 for a new \$47,500 education unit which will consist of classrooms, a parlor and chapel. The first spades of earth were turned by (from left): Paul Dennis, Carolyn Jury and Keith Buckingham. L. Neil Sallee is minister of the church. The new building is expected to be ready for use next May.



**COMMUNITY CHRISTIAN CHURCH**, Richardson, Texas, held ground-breaking services on Oct. 2 for the first unit of its building program. The two-year-old congregation has been assisted by the Joint Board of Christian Churches of Dallas County and the Board of Church Extension. In the foreground Ken Smith, president of the Joint Board, prepares to dig the first shovel of dirt. Standing beside him is James Underwood, minister. The unit will consist of a fellowship hall and 12 classrooms.

**FIRST CHRISTIAN CHURCH** of Lower Bucks County, Levittown, Pa., broke ground for a new education building with these church officials participating (from left): Reid Burton, board chairman; George Bruehl, deacon; Walter E. Brown, minister; William E. Caton, trustee; and L. C. Barnhart, elder.



**MEMORIAL CHRISTIAN CHURCH**, Midland, Texas, broke ground recently for a new 480-seat sanctuary and additional education and administration facilities. The building contract called for construction costs of \$282,000. Participants in the services included (foreground from left): Dave Fitzgerald, church school superintendent; Bud Walters, president of CYF; Mrs. Vera Powers, president of CWF; R. M. Leibrock, building committee chairman; John Younger, board chairman; Clyde D. Foltz, minister; Pam Fielder, Chi Rho president; Johnny Brannen, JYF president; and Kirk Cansler (standing behind Mr. Foltz), CMF president.



## Bible Readings

### February

|    |        |           |
|----|--------|-----------|
| 1  | Ruth   | 4:1-22    |
| 2  | *John  | 6:1-21    |
| 3  | *John  | 6:22-40   |
| 4  | *John  | 6:41-71   |
| 5  | Sunday | 7:1-24    |
| 6  | *John  | 7:25-52   |
| 7  | *John  | 7:53-8:20 |
| 8  | *John  | 8:21-38   |
| 9  | *John  | 8:39-59   |
| 10 | *John  | 9:1-23    |
| 11 | *John  | 9:24-41   |
| 12 | Sunday | 1 Samuel  |
| 13 |        | 8:1-22    |
| 14 |        | 1 Samuel  |
| 15 |        | 9:1-20    |
| 16 | Lent   | 1 Samuel  |
| 17 |        | 15:10-31  |
| 18 |        | *John     |
| 19 |        | 10:1-21   |
| 20 |        | *John     |
| 21 |        | 10:22-42  |
| 22 |        | *John     |
| 23 |        | 11:1-29   |
| 24 |        | *John     |
| 25 |        | 11:30-57  |
| 26 | Sunday | *Romans   |
| 27 |        | 8:18-39   |
| 28 |        | Psalms    |
|    |        | 41:1-13   |
|    |        | Psalms    |
|    |        | 69:1-21   |
|    |        | Psalms    |
|    |        | 118:1-29  |
|    |        | Psalms    |
|    |        | 130:1-8   |
|    |        | *John     |
|    |        | 12:1-19   |
|    |        | *John     |
|    |        | 12:20-50  |
|    |        | *Matthew  |
|    |        | 16:13-28  |
|    |        | Matthew   |
|    |        | 20:17-34  |
|    |        | Matthew   |
|    |        | 21:12-22  |

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### Brotherhood News

## News From New Zealand Churches

Principal A. L. Haddon has been elected as the official delegate to represent the New Zealand Churches of Christ at the next General Assembly of the World Council of Churches to be held in New Delhi, India Nov. 19 through Dec. 5, 1961.

Miss Leonie Taylor, prominent worker in the New Zealand church, has accepted an appointment in Calcutta to work with the Bengal Refugee Service under the auspices of the World Council of Churches.

Graham Whaley of Auckland has been appointed as an additional missionary to the mission field in Southern Rhodesia at Dadaya.

Three congregations are now engaged in building programs, namely, East Invercargill, Ocean Grove near Dunedin, and Fielding.

Mark Wendelborn is in the United States as a student at Christian Theological Seminary, Indianapolis, Ind. He is the religious education director-elect of the New Zealand churches. Gavin Munro is attending Yale Divinity School in New Haven, Conn.

Ray Blampied, minister of the church at Nelson, was one of the six vice-presidents elected last summer at the World Convention of Churches of Christ (Disciples) held in Edinburgh, Scotland.

## Carmie W. Roll Honored for Service

LYONS, KAN.—Carmie W. Roll, retired Christian church minister, was honored here recently at First Christian Church when he was presented with the Honored Minister's Pin in recognition of more than 45 years of service in the ministry.



In the photo, Gene Schardein, chairman of the board, is shown congratulating Mr. Roll.

He was ordained in Terre Haute, Ind., at Dean Avenue Christian Church in 1915 and has served churches in Terre Haute, Vincennes and Shelburn in Indiana; Cleghorn, Iowa; and in Kansas at Plainville, Abilene, Macksville, Belleville, Coldwater and Turon.

For six years Mr. Roll served as state evangelist for the Kansas Christian Missionary Society. He has taken an active part in brotherhood life and is a past officer of the state minister's institute and past president of the Kansas State Convention of Christian Churches.

## Bible Read in Foreign Languages on Bible Day

EUGENE, ORE.—Bible readings in foreign languages were used here to illustrate that it is a "book for everyone" during a recent service at First Christian Church.

"The Bible's Day" service was conducted by Carlton Buck, the minister.

Reading verses in various languages during the service were: Mrs. R. C. Royston, German; King Chau, Chinese; Ted Yamamori, Japanese; Earl Van Slyck, Greek; Ease Moraus, Brazilian; and Oomen Abraham, a language of India. Classen Davis read from a Braille Bible.

The service was held in conjunction with the world-wide American Bible Society program.



A COMPREHENSIVE EVANGELISM program at First Christian Church, Du Quoin, Ill., resulted in 110 additions, with 83 persons uniting with the church on Christmas Sunday. Harold Rice (left), chairman of the board, and Curtis Dixon, chairman of the evangelism department, exchange congratulations while the minister, Jasper Timbs, points to the record showing 107 additions. Three decisions for Christ were secured after the picture was taken. Bayne E. Driskill was the guest leader for the crusade. Of those uniting with the church, 63 came by confession and baptism.



**PARK PLACE CHRISTIAN CHURCH**, Hutchinson, Kan., dedicated this new sanctuary and an education unit on Oct. 30. Costing over \$200,000 the new facilities provide the 12-year-old congregation with its first permanent sanctuary. Speakers for the day included Stephen J. England, dean of The Graduate Seminary, Enid, Okla., and Roland K. Huff, former minister at Park Place, and now secretary of general administration for Unified Promotion. Eugene N. Frazier is minister.



**CHAPEL HILL CHRISTIAN CHURCH**, Tulsa, Okla., dedicated this first unit of its building program on Oct. 2 with Dean Stephen J. England, of The Graduate Seminary, Enid, Okla., as the speaker. The new structure consists of a fellowship hall, nine classrooms, study, rest and utility rooms. Chapel Hill is a new congregation and the new building is located on a high hill building plot of over six acres. David Reese is the minister of the church.

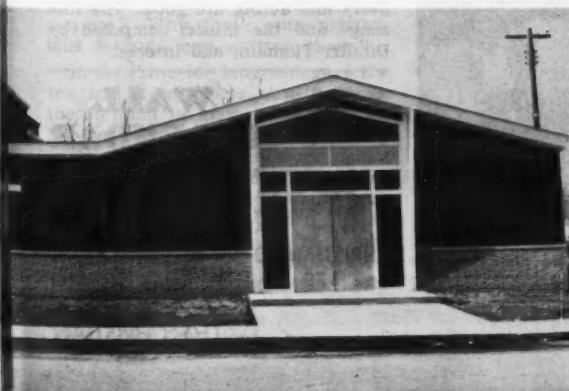


**DEDICATION SERVICE** for a new \$208,000 education building at First Christian Church, Lafayette, Ind., was held Nov. 5 with Howard E. Short, editor of "The Christian" as the speaker. In the photo is pictured the chapel in the new building. Joseph G. Wick is the minister.

## Building News in Focus

**VERMILION HEIGHTS CHRISTIAN CHURCH**, Danville, Ill., dedicated this new education building on Dec. 11. Edward L. Young, minister of Central Church, Danville, was the speaker. Phillip J. Woodworth is minister.

**FIRST CHRISTIAN CHURCH**, Stroud, Okla., dedicated its new \$110,000 sanctuary on Dec. 18 with Eulis H. Hill, executive secretary of the Oklahoma Christian Missionary Society, as the speaker. The congregation had previously completed a fellowship hall, education units and a new parsonage. In addition to the sanctuary, which seats 342 people, the new unit includes the minister's study, church office and parlor. Larry E. Whitley, minister, has accepted a call to become minister of University Church, Miami, Fla.



## Christian Literature Day at Terre Haute

Christian Literature Week takes on various forms among churches across the nation, according to reports of the Christian Literature Commission.

Central Christian Church in Terre Haute, Ind., is among numerous churches giving careful preparation for the observance.

Plans for the occasion at Central Church were jelled in September and the special day was Wednesday, Nov. 16, when the program was climaxed with a carry-in dinner. Speaker for the occasion was Darrell K. Wolfe, director of the Bethany Press.

The display was arranged into sections according to the interests of various groups in the church. The program was planned by Virginia Ritchie. E. Powell Mead is the minister.

The young people displayed books recommended in *Books Are Bridges*, with the theme of adventure and departure through the medium of literature carried out in a setting of world airlines gates.

Another display was prepared for church school teachers in various age-level groups.



A CHRISTIAN LITERATURE WEEK display was arranged by the young people of Central Church, Terre Haute, Ind. Slogan for the display was "Books Are My Wings."

## MOTION PICTURE REVIEWS

THESE REVIEWS of current motion pictures are provided by the Protestant Motion Picture Council, in cooperation with United Church Women and the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A.

### THE THREE WORLDS OF GULLIVER

(A *Morningside Production*. Columbia Release).

A fantasy based on the satirical novel by Jonathan Swift, *Gulliver's Travels*, abbreviated but adapted toward the same conclusion that life is much on the same pattern, whether people are good or bad, big or small.

Dr. Gulliver found himself adventuring because he was dissatisfied with his drab existence in 18th century England and not content to offer his fiancee Elizabeth a penny-pinching life. On his way to the West Indies, he finds that she has stowed on the same boat. In a storm, he is washed up on the shores of the Lilliputians—very small people who treat him as a giant.

Insignificant problems loom large. Accused of treason, he escapes to the land of Brobdingnag whose inhabitants are ten times his size and where he is reunited with Elizabeth. They meet their troubles together

and, again, they must escape, returning eventually to England.

In *Superdynamation*, the superposition of films and trick photography are not always successful in producing the desired illusion. A battle between Gulliver and a crocodile might be disturbing to younger children.

### THE SUNDOWNERS

(Warner Brothers Pictures)

Filmed in Technicolor, this Australian Western—from a novel by Jon Cleary—tells the full story of the life and the hardships and the family solidarity of Paddy Carmody (Robert Mitchum), his devoted wife, Ida (Deborah Kerr), and their teenage son, as they travel through the bush country in the 1920's, herding sheep.

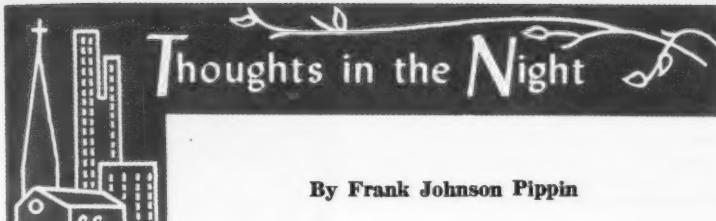
Australia calls its migrant sheep drovers and shearers Sundowners because their home is wherever they are when the sun goes down. The wife and son long for a home, a place they can call their own, but the man is a rover. While driving 1,200 head of sheep 400 miles, they take on another drover, Venneker (Peter Ustinov). They run into a forest fire from which they and their sheep barely escape. After the fire, they all settle down for awhile, take jobs and try to save money to buy a farm.

When the money has been saved, Paddy gambles it away. After the money is gone, and their chance to buy a home is lost, they start off for another job with the promise that some day they will have a place of their own. Portrayed is a rough, crude life in the Australian outback; drinking, gambling and fighting are a part of it as in our Westerns. The photography of the beautiful country, its native birds and animals, and the close-up pictures of the forest fire, so close that the trees can be seen slowly bending in their red hot cloak, is superb. Story and acting are good. The folk songs and the music, composed by Dimitri Tiomkin, add interest.

### 1961 WALL CALENDAR

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By Frank Johnson Pippin

## Little Things

Dr. Albert Einstein, who died in April, 1955, is known primarily as the author of the theory of relativity. But the little things about this great and humble person intrigue the man in the street far more than his baffling equation on the new dimension of Time.

A few years ago a neighbor and friend invited Mrs. Einstein to tea in Princeton. The wife of the great scientist graciously accepted, and even went a step farther. She took Mr. Einstein along!

The hostess was astonished but happy to have her home honored and graced with the presence of genius. Bubbling over with joy at the prospect, she lavished every reasonable attention upon this first citizen of Princeton.

Soon the old gentleman got nervous and jittery. Then that far-away look dawned in his deep eyes. He started glancing around the large living room and then gazing up the long stairs. Of course, everyone knows what that means.

"Up the stairs, Mr. Einstein, and the first door on the left."

His tea unfinished and left to get cold, he climbed the stairs and disappeared. . . . After all the guests had departed, including the Einsteins, the maid went up to tidy up the bathroom. There she made an odd and amazing discovery—right on the wall. She called her mistress up and they studied it intently.

To the maid it was nothing but an old man's doodling on a clean bathroom wall. So she took a wet rag and was about to rub it off when her mistress checked her hand and screamed: "Don't do that! Can't you see? Why, that's some mysterious formula he's written there."

So the Princeton lady who gave the tea had a carpenter out to frame the formula in glass right there on her bathroom wall for all posterity to see. Princeton professors visited the bathroom, studied the mystery under the glass, shook their confused heads, and left with the thing unsolved. And it's still there just as the great physicist penciled it.

Pardon my imagination, but

wouldn't this be funny? Our friends with the bathroom invite a prominent scientist as their weekend guest. Comes Saturday night, and he finds himself wallowing in the luxury of a warm, soapy tub bath. He lies there in this small paradise. He fastens his eyes to the mystery on the wall and sinks into deep meditation. He is completely relaxed. He forgets where he is; he can't call his own name, and time is no more. Only two things are left in the world: the formula on the wall and his searching, probing mind. Like Euclid, he looks on Beauty bare, and then a shaft into his vision shines of "light anamized."

Suddenly, like Archimedes, he leaps naked from his tub. He races down the stairs and out into the streets of Princeton, possessed and crying: "Eureka! I have found it!"

And, incidentally, I wonder tonight what brand of soap Archimedes was using when he sprang from his bath and rushed naked into the streets of Syracuse two thousand years ago. He had just discovered a method of computing the proportion of gold in his king's crown as he mused on the water flowing over his bathing stool.

Little things, but aren't they captivating!

### TEMPOS

by Paul Armstrong

The things we do,  
The things we have move fast;  
The rocket plane, the wild  
atomic blast.  
Yet, like watched plants in  
Spring  
Wait to grow tall,  
The things we are  
Move slowly, when at all.

## Relax

The pastor decided to become a little eloquent at the dedication services for a new baby, since there was only one family present.

"Think of what the future may bring to this child. He may become a jet pilot, a bishop or Prime Minister of England. . . . Now, what did you say the name is?" he finally paused.

"Mary Jane," said the mother, timidly.



### PARADE REST

Through guile and coercion  
Baby's in bed  
His feet on the pillow  
Instead of his head.

With each one goodnight  
Including the pup,  
Baby is sleeping  
Bottom up.

ANNIE KENDALL  
WILSON



If we cannot get all we want, we ought to be thankful we don't get all we deserve.

### SUNSHINE MAGAZINE



Dreams never come true by oversleeping.



"Oh, probably some fresh-air fiend decided to put it there."

## "You Are What You Read"



### Resources Marshalled

**A Christian View of Men and Things.** By Gordon H. Clark. William B. Eerdmans and Company. 325 pages. \$2.45 (Paper).

May one assume that every thinking individual comes to have some sort of "frame of reference" by the aid of which his experiences are rendered more meaningful? And, if so, might that pattern have come as a self-evolving accomplishment? So might its structure be faulty by reason of a non-critical acceptance by its amateurish author?

The author, in this book, offers scholarly aid for such a need. By marshalling resources from the philosophers of the past and present he prompts the reader to reassess his self-evolved "scheme of things" and discover its inadequacies. Needless to say, such an inventory might improve the lay-author's confidence in his homemade philosophy.

Mr. Clark initiates his study by a battery of questions. Among them: "Which is the best government? Where is history taking us? Does history have a meaning? Has God revealed any answers to these questions? Is it necessary to believe in God to answer such questions?"

His premise is: "Such questions are not irrelevant." He details their pertinence in chapters entitled: "Philosophy of History; Philosophy of Politics; Ethics; Science; Religion and (Implications of) Knowledge." Upon each of these areas of man's concern he focuses various philosophical interpretations. However, he does that in such a manner as to give the reader the impression that he has shared in finding the answers. Yet the author does formulate his own conclusion in the matter. He says, "Christian theism is self-consistent . . . [while many] other philosophies are inconsistent, skeptical and, therefore, erroneous. . . . There is no other type of philosophy that has [its] unifying principle."

One rhymester has said:

"I try to read 'em,  
But, heaven bless me,  
Elevatin' books?  
How they depress me!"

Some readers of this book, in cer-

tain sections, may also sense "depression." This reviewer did. He found, however, that even though bogged down, at times, by references to Aristotle, Hegel, Kant and Plato, which were beyond his depth, there was still a worthwhile challenge within his understanding that held and rewarded his continued attention.—B. CLIFFORD HENDRICKS.

### Needed—Specialists

**Toward World Literacy.** By Frank C. Laubach and Robert S. Laubach. Syracuse University Press. 335 pages. \$4.75.

Overseas many doors are closing to missionaries. But a powerful evangelistic door which remains open is that of literature.

Needed are hundreds of literacy-literature specialists. A billion adults can't read. They need to learn words to read and learn about God's Word—Christ.

A practical textbook which shows just what such a challenging and thrilling career entails is the latest one by Frank C. Laubach and his son, Robert S. Laubach.

For years, the world has been enthralled by the enthusiastic pioneer work of Frank C. Laubach, the apostle of literacy. He began working in the Philippines in 1929, and has worked in 274 languages in many countries around the world. His methods have helped 15,000,000 learn to read—to read the Scriptures, to get in communion with God.

His son, Robert, was a junior partner, at the start of the elder Laubach's literacy work. Robert has taught the last seven years at the Syracuse University School of Journalism.

One part of the book deals with "Teaching Illiterates." It describes the "Each One Teach One" method whereby one adult reinforces his knowledge and shares it by teaching another. Part two is "Writing for New Literates."

This book, a practical guidebook, shows career possibilities. Each minister, as a guidance counselor, needs it for handy reference. It should be used for discussion in churches.—JAMES W. CARTY JR.

### Expounding Great Doctrines

**Biblical Authority for Modern Preaching.** By Charles W. F. Smith. The Westminster Press. 176 pages. \$3.50.

"Does the Church have a moral right to expect people to listen to a sermon in the midst of worship services?" "Have not modern mediums of mass communication, liturgical worship experiences, small group discussion techniques, and personal counseling, made preaching an outmoded device, and so unnecessary?" It is to these questions and their involvements that New Testament Professor Charles W. F. Smith addresses himself.

It is biblical authority that lies behind the preacher's right and obligation to speak, declares Dr. Smith. Despite the abuses of the system, since God has seen fit to reveal himself and his will to men through the Bible, that Bible must be preached. Some may use texts as "pretexts" to air their personal opinions, judgments and hobbies, and some may never interpret biblical idiom so as to speak relevantly to the contemporary mind, but this only points up the need for truly biblical preaching.

Truly biblical preaching can best be achieved by preaching the Christian Year, i.e., Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsunday, and Trinity. In this chronological framework the great doctrines of the Christian faith can be expounded vitally and dynamically. The remainder of the year can be used to "deal with topics of vital importance and the obligation to apply the faith to the daily pre-occupations of men."

Beginning from the ground of a sacramental view of the Word of God, this professor from Episcopal Theological School in Cambridge, Mass., makes some very important comments on the biblical interpretation problem of "demythologizing," on the wise and acceptable use of contemporary literature in sermon illustrations, and on the inter-relationships that exist between pastor, Bible and people.—JACK E. BARKER.

## DISTINGUISHED DISCIPLES

by A. T. DeGroot

### Robert Gerald Storey



A full set of colored slides together with script are available for rental from Dr. DeGroot, Brite College of the Bible, Texas Christian University, Fort Worth, Texas.

WHEN the Nuremberg trial of major axis war criminals sought world respect by constituting an executive trial counsel in 1945, it placed in this post Robert G. Storey, of Dallas, Texas.

This city is also the home of Southern Methodist University, with its strong law school. Dr. Storey was its dean from 1947 to 1959, and continues to be the president of the Southwestern Legal Foundation.

His distinguished abilities have been sought and employed as a member of the (Hoover) Commission to Reorganize the Executive Branch of the United States Government; as an adviser to the Korean government on its judicial system; and, as a state department representative in the Far East and Middle East to assist the legal profession of friendly free nations. He is presently vice-chairman of the United States Civil Rights Commission.

Dean Storey is a friendly leader in his field. Texas Christian University and Drake University are among the educational institutions that have conferred honorary degrees upon him.

Dr. and Mrs. Storey have long

been members of the East Dallas Christian Church. When the demands of his law firm and his business directorships permit some relaxation, he heads for the fishing streams or the hunting fields.

### Served Des Moines Church 33 Years

### W. A. Knight Retires

DES MOINES, IOWA—William A. Knight retired after serving Highland Park Christian Church here for 33 years.

He began his retirement January 1. Dr. and Mrs. Knight will continue to make their home in the city.

The Knights were honored by the congregation of Highland Park Church and friends in December, with an afternoon appreciation program.

Speaking for the Iowa Christian Churches, Dr. Loren E. Lair gave tribute to the many years Dr. Knight has served on the state board and as president of that body.

Dr. Henry Harmon, president of Drake University, praised the valuable service Dr. Knight is currently giving as a member of the University's board of trustees.

Mrs. Blanche Jenkins, representing Ramsey Memorial Home, which Dr. Knight has assisted in many ways, told the Knights, "When you get tired of doing your own cooking and housework, come on over. We'll find a room for you."

Participating in the program were representatives of the business community, neighborhood churches, the Des Moines Area Council of Churches, the Ministerial Association, and fraternal organizations.

Dr. Knight came to the Highland Park Church following his graduation from Yale University Divinity School in 1928. Drake University awarded him the degree of doctor of divinity in recognition of his professional ability.—BRUCE MOSHER.

### Evangelists Kept Busy

NEBO, ILL.—Mr. and Mrs. Ralph Pollock, Christian church evangelists, who make their home here, have been kept busy with evangelistic meetings held in the following churches: Marion Christian Church in Southern Illinois; First Church, Bristol, Va.; First Church, Duncan, Okla.; and First Church, Louisiana, Mo. The Pollocks specialize in the field of evangelistic singing.

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## Letters . . .

### St. Louis Experience

Editor, *The Christian*:

Your editorial, "Looking at Louisville," in the December 11, 1960, issue prompts me to make several comments relative to the next to the last paragraph. This relates to the matter of pressure in desegregation in restaurants.

You stated that in our city of St. Louis certain restaurants which recently became desegregated did so on a "voluntary, unpressured" basis. The facts do not bear this out. H. H. Pope, Jr., past president of the St. Louis Restaurant Association, in a television interview said that this desegregation action taken by his cafeterias and other restaurants came as a result of our mayor, Raymond R. Tucker, telling the members of the association that he wanted such action in order to avoid a planned mass demonstration by 500 persons in the interest of desegregation. The mayor asked for the cooperation of the restaurant association in order to avoid the proposed demonstration and its possible conflict and unfavorable publicity for the city of St. Louis.

When the department stores in St. Louis opened all of their restaurants to members of all races just prior to our 1958 International Convention here, this action came as a compromise move on the part of the department stores with those who were pressing for desegregation in a number of areas in the operation of these stores. This was done to avoid picketing of the stores.

Not many years ago, the major St. Louis hotels which cooperate with the St. Louis Convention Bureau decided to open their facilities without regard to race. This came only after considerable and repeated pressure by national convention groups including medical organizations, social work groups, labor unions, and the St. Louis Metropolitan Church Federation on behalf of the National Council of Churches. These groups indicated that their national conventions would no longer be held here unless the hotels were willing to open their facilities for housing and eating regardless of race.

On the surface it has usually appeared that these places of public accommodation have been opened voluntarily and without pressure.

Those who know the story realize that much pressure was exerted to bring about these changes.

I believe that the International Convention's progress at the point of meeting only in cities where there are accommodations which are open without regard to race has come as a result of pressure. This has been a slow and painful process but we have made progress beginning with the unsegregated seating in the Richmond Convention in 1939 to unsegregated hotels and restaurants in Louisville in 1960.—W. ELBERT STARN, St. Louis, Mo.

### Too Little Light

Editor, *The Christian*:

No doubt you will get a number of letters relative to the editorial of December 11, in regard to the emergency resolution at our International Convention—I hope. I gather from the editorial that you think the various committees involved and the Convention Assembly handled a touchy situation in the worst possible way. It appears that all those involved were laboring under the delusion that this was the right thing to do, however. Your editorial throws too little light on what you think should have been done. Frankly, what should have been done?

Your editorial indicates that we could not go to any city in our country capable of caring for a Convention and obtain equal accommodations in all restaurants and hotels. The delegates had been led to believe that these were obtainable in Louisville, and no one had any directions as to places not practicing integration. Some of those listed in our pre-convention information divulged none of these secrets and no signs were immediately visible stating that any color, race or creed would be denied. It would appear that all people could expect equal treatment, under the directive of the Portland resolution, unless informed to the contrary.

What happened is now well-known. Some of our delegates were denied food and lodging on a basis of "color variation from the American norm." This snubbing was disagreeable to some delegates, who framed a resolution of protest. After considerable argument, discussion and recommitment to the special

section of the Recommendations Committee, it was approved as "Resolution 55" by the plenary session and by the Assembly.—W. JAMES KEENER, Glendale, Ariz.

**EDITOR'S COMMENT:** *The editorial tried to say that the Assembly should have criticized the slips in practice rather than condemn the leaders for "compromising" principles. This is what "should have been done."*

### Miami Beach, 1963

Editor, *The Christian*:

Congratulations on the editorial, "Looking at Louisville." The people in Louisville did a remarkable job in preparing for and taking care of the International Convention. It really was a huge undertaking with all the requirements a host city has imposed on them.

So far as I know there is only one city in the southeastern part of the United States which can accommodate and meet other requirements, such as the equal status of races in entertainment and housing, and that is Miami Beach, Fla. This coastal city on the Atlantic—separated by Biscayne Bay from Miami—can qualify from point of a new auditorium seating up to 15,000 persons. There are hundreds of hotels.

The Episcopal Church first used these facilities in 1958 and praised the city for the fairness of treatment of all races. Surely the Disciples will not be more exacting than the Episcopalians.

We think that 1963 will find thousands of Disciples in Miami Beach for our fall convention. In spite of our excellent facilities at Miami Beach, I do not see how we can improve upon the wonderful arrangements at Louisville in 1960.—LAWRENCE S. ASHLEY, Ocala, Fla.

### Pertinent Truth

Editor, *The Christian*:

One of the most striking gems to appear in the pages of *The Christian* is found in the November 27 issue, entitled, "What Is the Church?" by Myron C. Cole.

Not often is so much pertinent truth packed into one printed page as Dr. Cole has so aptly written. I gladly commend it to every individual who would be a part of the church.—N. JASPER DICKERSON, Bluefield, W. Va.

## —A THEME FOR ALL AGES

(Continued from page 5.)

forth giant men. This way of life whose integrity lies in serving God and man has caught their imagination; and they can see the hope of setting up a kingdom ruled by Christ, a kingdom of the heart and soul, a kingdom not made by hands or ruled by earthly purposes.

They place great faith in the answers to world problems such a kingdom would bring about. They want to stretch themselves to fit into such a world as they envision. They do not need the cynical skepticism of adults who see the impracticality of such a vision.

They do not need the moral exhortations of a generation which has failed to measure up to such fantastic vision.

They need to know, though untried, impractical, impossible as such a dream is, that indeed

it offers hope to a chaotic world. They need adults who will dream that dream with them, so fervently that they will stretch themselves to live as though it were reality, here and now.

For it cannot ever come to be as long as it is only hope for some distant tomorrow. It cannot offer real faith until it is tried and proved workable in lives today, now! All over the world in quiet, unheralded corners there are dreamers, living the reality of this impractical dream: the Mellons, Dr. Schweitzer, and Dr. Tom Dooley are some who stand out in our minds. Radiating from their lives to those about them is the

truth that Christ *does* still the personal confusion that exists in the soul. And through the chaotic sounds of hopeless failure from a man-made civilization comes the whisper of such lives, "Christ is the answer."

Christ! Christ or Chaos! It is a choice you must make. It is not merely a slogan of innocent youth. It is judgment. There are two plans: God's on the one hand, and man's. Christ . . . or chaos.

Our youth show wisdom in the theme. Let us join hands with them and witness to the Godly plan to all the world, and especially to them, our precious youth.

## THE THORN

I crushed a rose, watched petals fall  
Remorseless not nor pained.  
I threw the stem beyond recall  
Then, found the thorn remained.

—Marzelle E. Sloan Jackson

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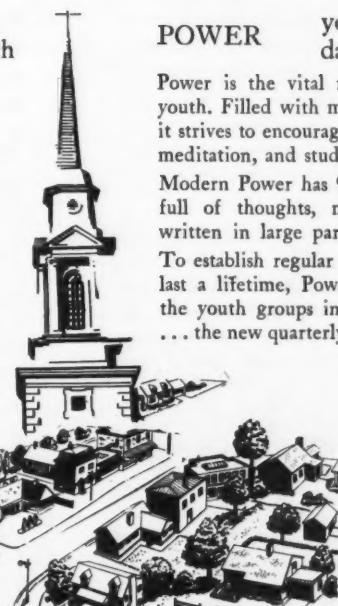
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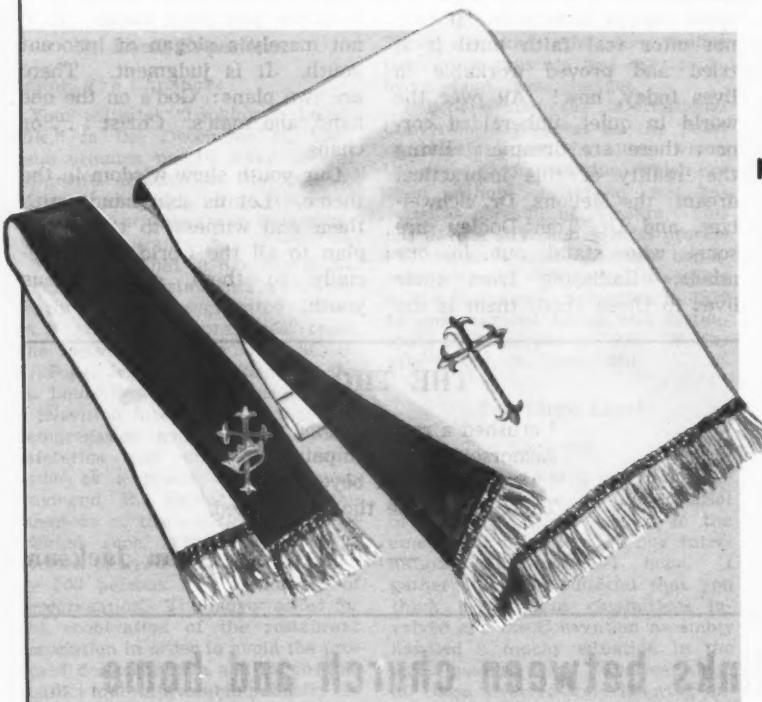
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**Bible Bookmark**—30" long x 3½" wide, plus 2" frieze.

These color combinations will serve you well throughout the Christian year. You may change colors to fit an appropriate season, a special service, or anytime a change might bring added significance and purpose to your worship.

Normally, a regular full-sized Scarf (\$23.00) and matching Bible Marker (\$7.50) would cost you \$30.50 alone! But by using the new reversible paraments, you get the practical advantage of having two colors . . . plus saving money that may be used for other church functions. Consider using new reversible paraments in your church soon. It's a modern, money-saving idea!

\*See page 89 of our General Catalog for other items of this nature

